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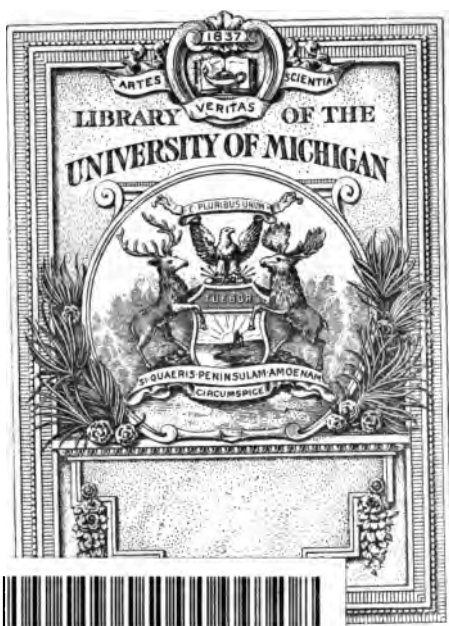
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THE
CLASSICAL JOURNAL:

FOR
SEPTEMBER AND DECEMBER, 1825.

VOL. XXXII.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφους Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPIGR. INCERT.

Τ

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THE
CLASSICAL JOURNAL;
N^o. LXIII.

SEPTEMBER, 1825.

IS THE FIRST PHILIPPIC OF DEMOSTHENES
ONE ORATION, OR COMPOSED OF TWO?

HOWEVER great the services may be which criticism has rendered to classical literature, by clearing the works of the ancients from the adulterated additions intruded on them in the times of the decay of letters, and also from the dross and tarnish imparted to them in the times of ignorance and barbarity, yet it has frequently become a knife which has gone to the quick, and which has not rarely cut away whole vital parts. This remark may be applied to the first Philippic of Demosthenes. Leland, in his Biography of Philip, was the first who divided this oration into two parts, and thus made it deformed and lifeless. He was followed by Gillies, and the authority of this famous historian caused considerable credit to be given to that opinion; it was more fully developed by the renowned philologist Jacobs at Gotha, in his translation of the political orations of Demosthenes, and carried on to that degree of perfection of which it was susceptible, by Rüdiger in his edition of some orations of Demosthenes. (*Demosthenis Philippica prima, Olynthiacæ tres, et de Pace, &c.* ed. C. A. Rüdiger. Lipsiæ, 1818.) It is to be feared, that this opinion will prevail with that great part of the philologists, who attach more importance to authorities than to their own examination. We have pronounced our opinion on this hypothesis; we think that it disgraces one of the finest works of the immortal orator, and converts a production, which is extremely powerful and full of life, into two poor and

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helpless cripples. We shall first examine and refute the reasoning on which this hypothesis is built; we shall then propose our counter arguments. We, of course, take the hypothesis in its improved shape.

I. Refutation of the arguments.

The above-mentioned critics contend, "that the first Philippic is composed of two distinct orations; the former terminating with *πόρου ἀποδείξεις*, p. 48. (ed. Reiske); the latter commencing, of course, with *ὃ μὴν ἡμεῖς, ὧ ἄνδρες Ἀθηναῖοι*, κ. τ. λ.; each referring to different times and objects; the first to the intended surprisal of Thermopylæ by Philip; the subject of the second is probably, *the security of the isles and towns of the Hellespont.*"

"In the first part," say these critics, "Demosthenes speaks of raising an army, furnishing the provisions, and pointing out the funds, but he speaks at a time when war had not yet commenced; in the second part, on the contrary, he speaks of a period when war had actually commenced on the part of the Athenians, and when the disasters occasioned thereby were the cause of the orator's exhortations to carry it on more successfully." This argument is quite immaterial. The circumstance of Demosthenes speaking in the first part of armaments against Philip, but in the second of disgrace already suffered by the Athenians, proves nothing; for it may be answered, that the orator has rejected these considerations in the second part from oratorical reasons. Only the following question is here of great moment: whether hostilities had taken place between Philip and the Athenians, before the march of the former to Thermopylæ? We may, we think, dispense with proving the fact of these previous hostilities, related by Justin, Diodorus, and so frequently alluded to by Demosthenes and Æschines. What avails it, therefore, to add further: "that in the first part no mention is made of the idle and fruitless decrees of the Athenians against Philip, but only in the second;" since, in fact, all these decrees occur in a period previous to the events at Thermopylæ? (Cf. concerning these decrees, Olynth. 1. Olynth. 11. Phil. 11.) What imports it to add, "that in the second part, where the orator speaks of the misfortunes caused by the mercenary troops, and of the injustice to the commanders, he probably hinted at recent events subsequent to the affair of Thermopylæ;" since the Athenians had for a long time made war in this way, and Demosthenes himself, in his oration *περὶ συντάξεως*, had already severely censured in the same manner? As to the acts of injustice towards the commanders (p. 53), they obviously

refer to the civil war against the allies, and are so explained even by the defenders of that hypothesis. (See Rüdiger l. l.)

A particular stress is farther laid on the passage, p. 42. *ἢν ὕμῶν*, &c. &c. contrasted with p. 52, *θαυμάζω δὲ*, &c. &c. "These passages," say Jacobs and Rüdiger, "contradict each other; in the first, the orator anticipates the future, and expresses the hope, that, in the war to take place, Philip may be punished, if the Athenians follow the advice proposed. In the second passage, the orator speaks of a war already commenced, for the purpose of punishing Philip, but disgraceful in its proceedings." Whoever has attentively read Demosthenes, knows that he always considers the Athenians in a state of warfare against Philip, after the first deception they had experienced from him; as also does Libanius, (cf. Hyoth. τοῦ περὶ εἰρήνης init.) The hostile relation between these two states was particularly increased, after Philip began (Olymp. évi. 4.) more clearly to develop his intentions; and to this period, the passage, p. 52, may conveniently be referred, as we shall soon show more fully. The first passage, p. 42, by no means contradicts this; Demosthenes does not deny in it, that a war had been waged for the purpose of punishing Philip; the character of the whole speech, from its commencement, rather tends to show, that it presupposes a durable state of warfare; but the orator denies in both passages, that the purpose of punishing Philip had been attained, and gives reason to hope, in the former, that it may be attained by means of his counsels.

These seeming arguments were broached after Leland, in order to enforce his hypothesis. He himself chiefly founded his opinion on the nature of the transactions mentioned in p. 49. Philip attacked the tributary islands of the Athenians with a fleet, surprised and took a squadron of their vessels stationed on the coast of Eubœa, made a descent on the shore of Marathon, and carried off the Salaminian galley. These events are related only by Demosthenes in this passage, and by no other writer: they are indefinitely alluded to in a few passages. Now these occurrences, remarks Dr. Leland, suppose such an hostility between Athens and Philip, as cannot be assumed at the time preceding the epoch of the first Philippic: he therefore looks for another period, and deceived by two passages of Demosthenes and Æschines relating to those incidents, he places them immediately before the negotiations of peace. The first of these passages is Demosth. Exord. 32. But nothing can be inferred from this passage, excepting that Philip first spent some time in making depredations on the islands, and afterwards (καὶ

πάλιν ἦνίκα εἰς Μαραθῶνα τριήρεις ληστρίδες πρόσσεχόν) sailed to the Attic coasts; not a word about the time of these incidents. The second passage is Æsch. de fals. leg. In this passage are the following words: Φίλιππος δὲ ὀρμηθεὶς ἐκ Μακεδονίας, οὐκ ἐπ' ὑπὲρ Ἀμφιπόλεως πρὸς ἡμᾶς ἠγωνίζετο, ἀλλ' ἤδη περὶ Λήμνου καὶ Ἰμβρου καὶ Σκύρου, τῶν ἡμετέρων κτημάτων ἐξέλειπον δὲ Χερρόνησον ἡμῶν οἱ πολῖται, τὴν οὖσαν ὁμολογουμένως Ἀθηναίων.—Οἱ μὲν καιροὶ τῆς πόλεως τοιοῦτοι ἦσαν, ἐν οἷς περὶ τῆς εἰρήνης ἐγένοντο λόγοι. But Dr. Leland does not deal fairly with this passage; he collects together what may support his opinion, and omits the rest. We think that every impartial person who reads the whole passage, will find that Æschines takes a view of the whole war, and points out the losses which the Athenians had sustained (omitting what regarded the allied cities) during it, at whatever period, the sums wasted in the unsuccessful undertakings of Chares, the damage sustained by Athenian citizens in the isles and in the Chersonese; οἱ μὲν καιροὶ τῆς πόλεως, therefore, only denotes, "Such was, in general, the situation of the republic;" and these words refer to all the disasters endured by Athens in this war. This, we do not doubt, is the correct interpretation of this passage, which throws down the only prop on which the opinion of Dr. Leland can possibly be supported.

But let us particularly consider the situation of things before the expedition of Philip to Thermopylæ; we shall find that we can very appropriately refer thereto the events mentioned in p. 49; we shall, on the contrary, also prove every other period to be unsuitable. First, Philip continually infested Chesobleptes, the friend of the Athenians; next, when this prince ceded the Chersonese to the republic, he took from it the city of Methone; he endeavored to detach Chesobleptes from the Athenians; his irritation increased to such a degree, that he not only attacked Olynthus, but also formed the design of seizing Byzantium—a design, by means of which he threatened to exclude the Athenians from their necessary annual supplies of corn, which they drew from the northern regions. He actually discovered this design by his attack on the fortress of Heræum, thereby throwing off the mask he had worn so long. The Athenians were roused from their lethargy; they saw their most important interests in danger; they accordingly warned Chesobleptes, formed an alliance with Olynthus, and determined to wage war against Philip from two quarters; viz. by supporting the Phocians, and by sending a fleet into the Hellespont. The report of Philip's death stopped indeed their naval preparations, but the joy which

it caused shows sufficiently the state of the public mind. Why should we not admit, that the war, decreed at that period, was that for punishing (τοῦ τιμωρήσασθαι, p. 42.) Philip? Why should we not admit, that the hostilities having put on such a character of animosity, Philip, irritated still more by his disappointments concerning Olynthus and Byzantium, finding the sea unguarded in consequence of the supineness of Chares, made those depredations which are mentioned in p. 49.? These depredations did not tend to important conquests, but to insult and humiliate the republic; too insignificant to be alluded to afterwards by Demosthenes, accustomed to dwell only on events of greater importance; they formed, however, characteristic features in a war, commenced in order to chastise the insolence of Philip, and concluded in consequence of the bold expedition of the latter to Thermopylæ, by the Athenians being compelled to attend to their own safety. It appears by this view of the situation at that period, how properly Demosthenes could make the consideration in p. 52, (there is a similar one in Olynth. i. p. 25.) and also how properly he could say, that if the Athenians followed his advice, they might now cherish the hope of being able to punish Philip. We are of opinion, that by this survey, the doubts of Dr. Leland entirely vanish. The authority of Gillies on the subject is very inconsiderable. This historian closely follows the learned Doctor in the narrative of all the transactions of Philip, and proceeds so far as frequently to borrow whole passages from him in his very expressions, as every one may find by a comparison.

There yet remains the last argument, adduced by Rüdiger, which at first sight appears to be important, but on a closer consideration will be found to be of as little consequence as the others. "Dion. Hal." says he, "speaks (in ep. ad Ammæ. c. 4.) of a sixth (or fifth) Philippic oration, which is lost, and observes the security of the islands and towns of the Hellespont to be the subject of it; he points out the commencement of this oration with the words ἀ μὲν ἡμεῖς, κ. τ. λ. Now this is just the beginning of the second part of the first Philippic; nay, Dion. has even explained a passage of this sixth (or fifth) oration: καὶ ἐπὶ πρὸς τοῦτοις—θάλατταν. But this passage occurs just in the second part of Philipp. i. p. 49." We are by no means frightened by this argument. If we reflect that Demosthenes had prepared 56 exordia, and that the beginnings of several orations are extremely similar; if we consider the numerous and striking repetitions occurring in his orations, (see the judicious development of this subject in the *Edinb. Rev.* No.

74. ann. 1821.) we conceive, that by these reflections alone (we shall soon adduce some of another nature) the apparent force of this argument totally disappears.

These are the best arguments for the hypothesis; they prove, as we have seen, by a close examination, to be quite inefficient.

II. Let us now come to the counter arguments. They are partly historical, partly oratorical: we shall first speak of the former.

The historical reasons, which show the impropriety of the hypothesis in question, refer either to circumstances occurring in the body of this speech, or to the difficulty of ascertaining a convenient time when it might have been pronounced.

If we consider the first Philippic as two distinct orations, and suppose that the second of them was spoken after the seizure of Olynthus, it is, in the first place, very strange, that the orator has made no mention at all of the tragic fall of this city. To remove this difficulty, Rüdiger (l. l.) says, that the orator was conscious how deeply the Athenians were affected with the destruction of Olynthus, and that he would not irritate this wound. But the whole tone of that speech betrays indeed very little regard to the weaknesses of the Athenians; and he, who imputes to Demosthenes such a delicate regard for the feelings of his hearers, and which is peculiar to modern orators, is not acquainted with the character of his eloquence. How does he speak of this event in his later orations, as, for instance, in the second Philippic? Must not every one, who attentively considers the passage in p. 51, where the orator so bitterly ridicules the Athenians, and expatiates on the losses sustained in consequence of the inactivity of his countrymen, admit, that he has for his subject a period which ends with the march of Philip to Thermopylæ?

In the next place; how can the manner in which he speaks of Thebes, of the designs of Philip, and of the Isle of Eubœa, at the conclusion of this oration, be reconciled with the events of a later period? It is known that the Thebans openly sided with Philip, even during the siege of Olynthus (compare what is said respecting them in Olynth. 211. according to the arrangement of Dionysius). How then, at a later period, could the report arise, that Philip plotted the destruction of Thebes? The same remark may be applied to what he observes respecting the obscurity of Philip's plans. They were obviously at a later time; every one knew that he meditated war against the Phocians. But at the period when the first Philippic was spoken, the situation of things was different, and in every respect

consistent with the political conjectures alleged in that passage: After his disappointment at Thermopylæ, Philip affected to lay aside his plans against the Athenians, and confined himself to his dominions, anxious to disperse the clamor occasioned by his too great precipitance; at the same time, he spread various rumors respecting his designs, in order to avert the attention of Athens.

The same difficulties arise respecting the letter written by Philip to the Eubœans, and which is mentioned in the first Philippic, as we shall see hereafter.

Now if we turn from these considerations, and look for a proper time for the delivery of the pretended distinct oration, the difficulty increases more and more. This inquiry is intimately connected with the question respecting a proper period for the events mentioned p. 49. In dividing the first Philippic into two distinct orations, and placing the latter of them after the taking of Olynthus, the naval depredations committed by Philip on the tributary islands of Athens, and on Attica itself, and his surprisal and capture of a squadron of vessels stationed on the southern coast of Eubœa; these events, which are mentioned in that second part, must likewise be placed after the destruction of Olynthus (because, if they had happened during the siege, Demosthenes would undoubtedly have spoken of them in one of his three Olynthics); nay, they must be combined with the expedition to Eubœa, which happened shortly after the affair of Olynthus, by which Philip expelled the Athenian general Molossus, and put himself in possession of that island: and Gillies, in his History of Greece, really does so. He says, that Philip, whilst he celebrated the festival of the Muses at Dium (immediately after the destruction of Olynthus), committed those depredations on purpose "to make the Athenians feel the inconvenience of war, the better to prepare them for the insidious proposal of a separate peace, and to detach them from the cause of Phœcis and Chesobleptes." A strange preparation, indeed, for proposals of peace! Those depredations were, and must be, to Athenians, of the most insulting nature: the illustrious trophies of Marathon and Salamis were effaced by these insults (as Gillies himself observes), and they were consequently well fitted to exasperate, and not at all to appease the minds of the Athenians. But nothing is more certain (which is also admitted by Gillies) than that he did not by any means intend, at that time, to exasperate and rouse the Athenians; he endeavored, on the contrary, to appease them, and to foster their supineness, in order that he might execute his long premeditated pro-

ject on Eubœa (as Dr. Leland justly observes), and pursue his other designs. After he had succeeded with Eubœa, he immediately sent his partisans from that island, in order to prevent the irritation of the Athenians at this event; they artfully insinuated, that Philip had been constrained to defend his allies; that he would by no means offend the Athenians, but was, on the contrary, most anxious to settle amicably all differences between the two countries. These representations were enforced by two Athenians, hirelings of Philip, viz. the players Neoptolemus and Aristodemus, who were just returned from Macedon. How could Philip possibly have made such representations to the Athenians, if he had previously so deeply wounded their honor by those disgraceful depredations? The Athenians paid much regard to these insinuations; and Demosthenes in vain endeavored to alarm the credulity of his countrymen, and says respecting it, in his oration *de Pace*, "Had you been spectators in the theatre, and not deliberating on matters of the highest moment, you could not have heard Neoptolemus with more indulgence, nor me with more resentment." How could the Athenians have paid such regard to the proposals of these men, if their dearest interests, their ambition, and the trophies of their ancestors, had been previously so cruelly violated? We cannot be induced to believe this, unless we exaggerate still more the already too highly-colored picture with which Gillies represents the corruption of Athens at that time.

Now let us look for a period at which this pretendedly distinct oration might possibly have been spoken. It is self-evident, that it cannot be deemed that oration against Neoptolemus, which Demosthenes mentions in the passage cited above, from the oration *de Pace*, because of the entire diversity of the subject: but it is no less evident, that it could not have been spoken at all during the transactions relating to Eubœa. Demosthenes would certainly have touched on these transactions, being deeply agitated by them. (See *de Cherson.* and *de Pace.*) Then what could be the occasion of this speech at that time? either the surprisal of Eubœa by Philip, or (if we will pass over all the difficulties already exposed to view, and place, with Gillies, the said depredations at this period,) the security of the islands in the *Ægean* sea; no third occasion can be contrived. Now, the second, as we shall hereafter show, can never be supposed to be the subject of it; nor the first, which is self-evident. Moreover, in the point in question, of the first Philippic, mention is made of a letter written by Philip to the Eubœans, and, according to the assertion of the scholiast, confirmed by the speech

itself: the contents of this letter consisted in insinuations, by means of which, Philip endeavored to fill these islanders with distrust in the political force and activity of Athens (μη δειν ἐλπίζειν εἰς τὴν Ἀθηναίων συμμαχίαν, ὅτι αὐτοῦ οὐ δυνάμει σάξειν), in order to facilitate his own designs. It is clear then, that at the delivery of this speech, Eubœa was not yet in the possession of Philip, who endeavored to obtain it. This agrees perfectly with the policy of this prince, accustomed to pave the way by such artifices and intrigues, before he had attained his object, but never to make war by letters when he was in possession of it.

Now if this period be not proper, perhaps the following will be more so: the argument deduced from the letter of Philip to the Eubœans remains, however, of equal weight. During the debates occasioned by the ambassadors from Eubœa, Æschines returned from his embassy into Peloponnesus. The third Olynthiac oration of Demosthenes had made so great an impression, that Æschines was dispatched into Peloponnesus, to kindle in that country, also, hostility against Philip. In the mean time Olynthus was taken and destroyed; and Æschines, on his return, saw a number of young Olynthian prisoners, driven like a herd of cattle, as a present from Philip to some of his hirelings in Peloponnesus. By his lively representations the Athenians were deeply affected; the pacific counsels of Neoptolemus and his associates were forgotten; war and revenge echoed throughout the assembly: ambassadors were dispatched to confirm the Arcadians in their hostile resolutions, and to rouse the neighboring republics from their security. The Athenian youth were assembled in the temple of Agraulos, to swear irreconcilable hatred against Philip and the Macedonians, and the most awful imprecations were denounced against the hirelings of Philip. These transactions directly referred to the destruction of Olynthus, and the revenge to be taken on Philip. Now we appeal to every reader who has any knowledge at all of the eloquence of the ancient orators, and ask, whether it be credible, that Demosthenes, in the midst of this deep agitation, this general alarm, and clamors of vengeance against Philip, should have delivered a speech against the same enemy, without any reference at all to these events? *Rüdiger* and *Jacobs*, however, place it at this period; but considerations of this or a like nature, seem rather to have perplexed the former, "*fortassis ea pertinet ad Olymp. 108. 2.*" says he (l. l.). After this period there is no more a place for it; as soon as that ferment had subsided, the negotiations of peace were entered into.

Perpetually embarrassed and involved in difficulties by that

hypothesis, enabled, on the contrary, in the oration in question, when possessed of its old right, to discover true and natural references to the real situation of affairs, the learned of whom we have spoken might appear to have been induced to breach that hypothesis, merely by an affected and paradoxical singularity. Since, however, this opinion, as we have remarked, like all novelties, gains ground, we will further adduce some oratorical reflections.

If we divide the first Philippic into two different orations, and assign some other subject to the latter, what an unworthy composition arises from this dissection! The whole oration has, properly speaking, no subject at all; for that assigned to it by Rüdiger and Jacobs, viz. the security of the isles and towns of the Hellespont, is not so much as mentioned, and no where discoverable in the whole texture of the speech: nay, in this case, the whole oratorical management of any concealed subject is extremely bad. Instead of pointing out the subject clearly and plainly, which he does in all his orations, the orator pours on his hearers a flood of violent eruptions of passion, without any previous deliberation on definite measures, or any particular decree: the striking and brilliant passages, the high appeals to the feelings of the Athenians, and the powerful bursts of oratory which fill this part of the oration, must then be deemed vain declamation and extravagance. The first oration also is, in this case, obviously mutilated: it has no conclusion, nothing of a peroration, which never is wanting in the orations of Demosthenes. The author of the article above referred to in the *Edin. Rev.* sensibly remarks, that most (we say *all*) of the orations of Demosthenes conclude with particular calmness and composure. This kind of peroration was commended not only by the severe taste of those times, which enjoined, that the speaker, after being wrought up to a great degree of emotion, should, in taking leave of his audience, leave an impression of dignity, which cannot be maintained without composure; but also by the respect which was due from the orator to the sovereignty of the people, before whom he laid his counsels and proposals. According to this rule, Demosthenes and Æschines conclude all their orations with that calmness and that expression of deference to the authority of the people. But the hypothesis in question cuts off the oration in the midst of its course. It is, therefore, absolutely necessary for the support of this hypothesis, to have recourse to a new supposition, and to assume, that the *peroration* of the first of the two distinct orations, and the *commencement*, which brings to the view the subject of the

second, have been lost. But nothing betrays the weakness of an hypothesis more, than the necessity of accumulating suppositions.

We proceed to another consideration. On a closer examination of these two parts, we discover in the first indisputable references to the second, and in the second to the first. What the orator says in the passage of the second part, p. 49, "ἀπ' ἀρχαί—ποιούμετες," obviously bears on the advice and proposals given in the first part (γέγραφα) respecting the preparations of war, the supplies of money, and the necessity of the citizens themselves taking the field. All these matters had been developed in the first part, but none of them in the second. If this part constitutes a detached oration, how could the orator say γέγραφα? shall we have recourse to a new assumption, and say the passage is corrupt? Again, in the first part, p. 43, (about the end) the orator has evidently marked out three points of view, from which he is going to consider the preparations of war against Philip; 1. the quality and number of the troops; 2. the supplies of money; 3. the plan of the operations against Philip (καὶ τὰλλα, ὡς ἂν μοι—παρασκευασθῆναι). In conformity to this division, he developed these three points very clearly; the exposition of the first and second occur in the former part of the oration, but that of the third—the plan of the operations, in the latter part. This, in our opinion, is as evident as the day-light.

In order to invest this part of the first Philippic in its full rights, we shall conclude with a short analysis of this oration: it does not consist of two, but of three parts, and those intimately connected. In the first the orator endeavors to encourage his fellow-citizens, dejected by the bold march of Philip to the gates of Greece, to animate them against this king, and to raise them to that activity which alone was able to save them; this part ends, p. 43, with the words, ἀπηρτημένοι καὶ ταῖς παρασκευαίς, καὶ ταῖς γνώμαις. The second comprises the proposals of the orator respecting the preparations for the war; it closes, p. 49, with the words, καὶ πλέον οὐδὲν παραυτεῖς. In this part he had given two rules of particular importance; the one, that a body of troops should be constantly kept on foot, in order to meet Philip everywhere in the field; the other, that a part of the Athenian citizens should themselves take arms, and perform the public service. He well knew, how greatly these two demands would alarm the indolence of his countrymen and their love of pleasure, by compelling them to bestow considerable sums, hitherto spent in their amusements, on the preparations of war, and to take on themselves the hardships of war, till now

undergone by mercenary troops. In order to surmount these difficulties, originating in the disposition of the Athenians, he takes these two proposals separately, and, in the *third* part of the oration, shows the indispensable necessity of executing them, and the great advantages arising therefrom. This part, in consequence, bears immediately on the first and second; in these the subject itself had been exposed, and the third tends only to animate and excite the Athenians to exert their vigor, and to fill them with shame for their former misconduct. Every thing in this part—the exposition of the ignominious losses sustained by the mercenary troops; the vehement remonstrances against the lethargy of the Athenians; the violent eruptions against their indolence; the sublime appeals to the protection of the gods and the fortune of the republic—all is wonderfully adapted by the orator for the main object; viz. to stir up the energies of his countrymen, and to rouse them from their security by the thunders of his eloquence; and this part, which would be an oratorical failure if we were to admit the hypothesis in question, forms, in its natural connexion with the first and second parts, the chief ornament of this speech.

*On the Stereotype Printing and Porson Greek Type
at the Cambridge University Press.*

[From Dyer's "Privileges of the University of Cambridge."]

WITH respect then to the Stereotype Printing, it is scarcely necessary to say, that it is a solid immoveable type, for the purpose of multiplying impressions of the same edition of a book, in contradistinction to the moveable types, which, after a sheet of any impression is worked off, are *distributed*, for the purpose of any other work; so that *they* can serve the purpose of only one impression. The Stereotype, therefore, is the fruitful mother of many children at one birth, of exact family-likeness, and who is still possessed of the power of producing more, at any future period, of the same stock, with the same exactness of form and family features. The art of Stereotyping is, then, evidently a most important improvement in printing; being, in relation to the moveable types, what the art of printing itself is to manuscripts; viz. the means of multiplying impressions of the same edition without end.

This art was introduced into England from France, though it

should seem to have been realised fifty years before at Glasgow.¹ Didot, an eminent French printer, received the idea, probably, either directly or indirectly, from Scotland, and found it liberal employment at Paris, after it had been unaccountably suffered to sleep for near fifty years at Glasgow. From France it found its way back to this island, when the University of Cambridge bought their first solid types of Mr. Wilson, the proprietor, and employed him, for a proper consideration, to teach the men at the University Press the manner of printing from it; at the same time, two presses of the Earl of Stanhope's invention were bought, which were understood to be the best machines for working the Stereotype, and which, from the name of the ingenious inventor, are well known by the name of the Stanhope Printing-presses: at the same time, too, it was agreed on by the Syndics, that certain premises which hitherto had served the purpose of a warehouse should be converted into a printing-office, the old printing-office being then in a ruinous condition; which appointment, therefore, gives, at the same time, the date of the first designing of the new printing-house by the University, and of their commencing the Stereotype Printing; for they agreed on both at the same time, viz. in 1804.

¹ I first saw at Glasgow, several years ago, a book (a duodecimo Sallust) printed by a Mr. Ged, of that city, who was unquestionably the first inventor of the Stereotype in this island; but as I spake from memory, I am happy in having an opportunity, while this sheet is passing through the press, of correcting an error or two in my text, and of making a few additions on the subject of Stereotyping, which I am enabled to do from an ingenious Essay in Mr. Tilloch's Philosophical Magazine, which has been put into my hands: it is intitled, "A brief Account of the Origin and Progress of Letter-Press Plate, or Stereotype Printing," written by the editor, Mr. Tilloch; and I there find that my memory failed me, and though Mr. Ged was of Glasgow, and though I saw the Sallust there, that it, however, was printed at Edinburgh, and in the year 1736. I collect, too, that Mr. Tilloch has a copy of Sallust, and another book, Stereotyped, "Scougal's Life of God, in the Soul of Man;" of both which books, however, very few copies were printed: and Mr. Tilloch, it appears, possesses a page of one of the plates; so that here we have demonstration.

It further appears, from this account, that the art having been lost on the death of Mr. Ged's son, who died in 1751, Mr. Tilloch himself made some new experiments on it, and that a patent being obtained, Mr. Tilloch, conjointly with Mr. Foulis, of Glasgow, printed some Stereotyped books, English and Greek, as late back as 1785, all before any thing of it seems to have been known by Didot; and that, as appears from the *Nieuw Algemeen Konst en Letter Bode*, 1798, No. 232, "the Dutch were above 100 years ago possessed of the art of printing with solid or fixed types, which in every respect was superior to that of Didot's Stereotype."

14 *On the Stereotype Printing, &c.*

It is not my intention to balance the advantages and disadvantages in the Stereotyping art:¹ suffice it to say, with respect to some of its advantages, it preserves from those mischievous harassing things, called errors of the press; for if these solid, immoveable types are correctly cast, no errors of the press can possibly arise: some advantages too it possesses in point of elegance; and, indeed, correctness itself is beauty.

But the Stereotype Printing-press is principally to be considered in reference to its utility, in the printing of such works for which there is a great immediate demand, and for which the demand, without alterations² of the text, will be renewed, as in Prayer-books, Bibles, and Testaments, Hymn-books, School-books, and such like; and the University has accordingly employed it principally in the printing of Bibles.

This improvement, then, of the most important of all arts, is to be considered merely in reference to the facilities it gives for multiplying copies, and is, indeed, so nearly allied to the first essays of the art, in its more rude state, on immoveable blocks, that it is really surprising it was not brought into effect before: but readers will not fail to observe, that it relates to the single point just mentioned; for, notwithstanding what has been hinted respecting any accidental elegance arising from the use of these solid types, the art of modern fine printing is of quite another family, and its pretensions, whatever they may be, must be considered as totally distinct from those of Stereotyping.

The next observation concerns the new Greek type, lately introduced.

In this new Greek type several peculiarities will immediately strike the eye: the first is, that of its being quite relieved from those abbreviations which, though common in ancient Greek books, and indeed in many of the more modern, may be considered as throwing some impediments in the way of those learning to read the language. In the rejection of abbreviations, this type exceeds the Aldine, and seems to have been after the taste of Bodoni, the celebrated Greek printer of Parma: it possesses, too, something of Bodoni's copper-plate appearance. There is not a single abbreviation in this; even the diphthongs being all separate single letters. There will also be found something of selection in the use of letters; for, as in some cases, the Greek alphabet supplies more than one form for the same element, as γ, Γ, ϑ, ζ, ε, π, τ, there is some room left for choice, and one

¹ See on this subject Mr. Stower's *Printers' Grammar*.

² The Stereotype, however, will admit of slight corrections.

Quisquiliæ; or, Miscellaneous Thoughts. 15

letter may be more agreeable to the eye than another. The form here used is certainly of the least grotesque shape, and the K— for this is one of its peculiarities—is of a more pleasing shape than the former x.

This type retains the accustomed breathings and accents, though the circumflex is more expressive of what the character is intended to express, and the iota subscript is more appropriate than the simple dot, as heretofore in use.

This type is very sparing of capitals, and, like that of Aldus's, does not even admit them at the beginning of verses, as was the accustomed way in modern printed books. It imitates, in some respects, some Mss. of a more modern date. These types were introduced by the late famous Greek Professor, Porson, though it was not used till some time after his death.

As these types were cast according to the judgment of Mr. Porson, so were the first specimens of it given in two Greek plays of his favorite authors, *Æschylus* and *Euripides*, containing many emendations, extracted from his Ms. notes now preserved in the Library of Trinity College: and the type is so readable, so soft to the eye, and so elegant, that it may be expected to be more generally adopted by printers. A font of the Great Porson Greek (so called now) has been lately cast (I have heard) for the Clarendon Press at Oxford.

QUISQUILIÆ;

Or, *MISCELLANEOUS THOUGHTS on
Classical, Philological, and Literary Subjects.*

1.—BENTLEY's Emendation of Virgil (Georg. iii. 486.)

—— δ ubi Tempe,

Sperchiusque, et virginibus bacchata Lacænis

Taygeta ———

for the common δ ubi *campi*, receives additional confirmation from a passage in Claudian (de Bel. Get. 181.)

—— gemit irrita Tempe

Thessalus ———

Sperchiusque, et virginibus dilectus Enipeus,
which is a palpable imitation of that in Virgil.

2.—Soph. Philoctet. 1289. (ed. Br.)

ἀπώμοσ' ἀγνοῦ Ζηνὸς ὕψιστου σίβας

This line is well parodied by the magnificent oath of William the Conqueror, who was wont to swear *by the Splendor of God*.

3.—Bailey, in his Philological Dictionary, gives as the etymology of Camulodunum, i. e. Maldon, (mentioned by Tacitus, Ann. xii. 32.) *Camulus*, i. e. Mars, and *Duna*, Sax. *a Mount*, q. d. Mars's Hill—*Areopagus*. Camden is silent as to this conjecture, which appears to be a very probable one. Can any of your correspondents throw any light on the name *Camulus*, as applied to Mars?

4.—Compare Tacitus (Ann. xiv. 33. ad fin.), neque enim capere, aut venundare, aliudve quod belli commercium, sed cædes, patibula, cruces, &c. with Æsch. vii. ad Theb. 541. ed. Blomf.

οὐ καπηλεύσειν μάχην

Compare also Oldham (Sat. i. against the Jesuits),

He scorn'd like petty murderers to deal

By parcels and piece-meal; he scorn'd retail

! the trace of Death.

and Moliere, in his most amusing Pourceaugnac, (Act i. Sc. viii.) Au reste, il n'est pas de ces médecins qui marchent les maladies; c'est un homme expéditif, qui aime à dépêcher ses malades.—For a full illustration of the word καπηλεύω, see Bentley's tenth Sermon, on *Popery*, pp. 338—340.

5.—It is worthy of remark that the scholiast on Pindar (Ol. γ'. 53.), speaking of Taygeta, the daughter of Atlas, says,

ὕστερον δὲ ὑπ' αὐτῆς (scil. Ἀργείμδος) πάλιν

ἐπανήλθεν εἰς ἀνθρώπων

In like manner Herodotus (Clio. i.) calls Phya, the woman whom Pisistratus procured to personate Minerva, τὴν ἀνθρώπων, q. d. the *he-woman*. This story, as related by Herodotus, also proves that hugeness of stature was a *sine quâ non* in the ideas which the Greeks entertained of female beauty; for this same φύς, ἣν μέγεθος ἀπὸ τεσσάρων πηχέων ἀπολείπουσα τρεῖς δακτύλους, καὶ ἄλλως εὐειδής.

6.—J. Philips, in his Poem on Cider (sub init.) writes *orchat*, instead of the common, but I think erroneous, *orchard*. Homer, in his description of the gardens of Alcinous (Od. H'. 112. sqq.), says, μέγας ὄρχατος ἄγχι θυράων which word is, no doubt, the original of our English *orchat*, i. e. a space inclosed for the planting of fruit-trees.

Fenc'd with a green enclosure all around.

(Pope's translation.)

7.—The word *allow* was originally used in the sense of praising or approving (French, *allower*, from the Latin, *laudare*.) Rom. vii. 15. "For that which I allow not," i. e. *I disapprove*. It would add much to the precision of our language, if this sense of the word were still in general use.

8.—The common reading in Æsch. P. V. vs. 2. ἄβατον εἰς ἐρημίαν, (which is found, if I mistake not, in all the editions, except that of Robortellus, who gives ἄβατον τ', and that of Blomfield, who reads ἄβγοτον) was in the copies of all the scholiasts, and is confirmed by Pindar, Ol. iii. 80. ἔστι σοφοῖς ἄβατον for what reason this word was *obelized* by Porson, let his disciples explain—καὶ τοῦ εἶναι. It is remarkable that Blomfield did not defend his reading by a reference to Sophocles, who, speaking of the desert shore of Lemnos (Philoct. v. 2.), says,

σοφοῖς ἀστειπτός, οὐδ' οἰκουμένη.

The expression in v. 487. of the same drama is similar;

ἐρημον οὕτω χωρὶς ἀνθρώπων στρίβου.

See also the Antigone, v. 774. (ed. Br.)

ἄγων ἐρημος ἐνθ' ἂν ᾖ βροτῶν στρίβος.

and Eurip. Phoen. 1781.

σηκός

ἄβατος ὅπερ Μαϊνάδων.

9.—To *atone* is simply to *reconcile*, to *set at one* again. Shakspeare and our old writers make frequent use of the word in this sense. The Frenchman in Cymbeline (Act i. Sc. v.) says, "I was glad I did *atone* my countryman and you." Cooper, in his Thesaurus, of which the second edition, very superior to the first, was published in 1584, interprets the word *reconcilio*, to restore to favor, to *set at one*. Atonement then means a *reconciliation*, not *ransom* or *expiation*, which are only the methods devised by Almighty Wisdom to effect that gracious and glorious end, not *the end itself*, which was to set Man *at one* again with his offended Creator.

A few additions to English Etymology, chiefly from classical sources, which I have noted in my common-place book, may perhaps come within the scope of your Journal: they are as follow:

10.—*Ἔτης*, ab *ἔτος*, *annus*, one of the same year, a contemporary. Lennep deduces it from *ἔτι*, *adhuc*, *præterea*.—*Ἀμαρὺς*, quod a *marī* ductum est, scil. sal.—*Σacerdos*, cui *sacra* *doti* sunt, one whose emolument is derived from the performance of sacred rites.—*Concert*, properly *concent*, from *con* and *cantus*, a singing together.—*Ἄρτι*, ὁ γούρτω, *fodio*.—*Embryo*, τὸ ἐνδον βέβον id quod

viret intus.—*Window*, quasi *wind-door*, an entrance to wind. Hudibras, P. ii. C. ii. 214.

And that they came in at a *windore*.

Shade, quærefrom Hades, the abode of *shadows*?—*Whole*, ὅλος, ἅ, εν.—*Dock*, δεχόμεαι, accipio.—*Chop*, κόπτω, to cut; hence the phrase to *chop logic*, κόπτειν λόγους, sermones cadere.—*Amenable*, perhaps from the Hebrew וְכֵן, veritas.—*Hyphen*, ὑφ' ἑν, because the

words between which it is placed are to be taken *under one*.—*Crash*, κράζω, clango.—*Palliate*, from pallium, a cloke.—*Skiff*, σκάφος, scapha, idem.—*Τίμνω* hence the Latin temno, and the English cant word to cut, i. e. to neglect or despise.—*A tone*, τό-νος, from τείνω that the origin of musical tones is derived from the tension of the strings, may be gathered from Euripides, (Alcest. 446.) who applies the epithet ἐπτάτονος to the lyre; ἐν τῷ τοῦ ἡ ἐπτάχορδος (Schol. ad loc.).—*Fancy*, originally phansie, syncopated from phantasie or phantasy, φαντασία.—*Chalybeate*, from the Chalybes, a people of Asia Minor, who possessed extensive iron mines. Euripid. Alcest. 1001.

καὶ τὸν ἐν Χαλύβοις δαμά-

ζεις σὺ βίη σιδαρον—

Generous, γένναιος, generosus.—*Tire*, τείρω, vexo.—*Class*, κλάζω, to break.—*Monastery*, μόναδος τήρησις, the guard of solitariness or celibacy. Lemon, in his Etymological Dictionary, proposes a very strange derivation of this word; he says, “monastery seems to be compounded of *man* and *astery*, or *astic*, i. e. ab ἀσκήω, exerceo, meditor, signifying the mansion, fane, or minster, where the monks are exercised in the strictest rules of discipline, and the most rigid precepts of severity.” This reminds one of the French epigram; *Alseus vient d’equus, sans doute, &c.*—*Ecstasy*, ἔκστασις, idem.—*A sot*, ἄσωτος, idem.—*To lick*, λείχω, idem. So the English *lamb* may not improbably be deduced from the Latin *lambo*.—*Deal*, anciently and still vulgarly pronounced as if written *dale*, δαλός, a brand. Æschylus (Choeph. 604.) says of Althea, the mother of Meleager,

κάρουσα παιδὸς δαφνοῖν

δαλὸν ἤλικ’ ———

Cardinal, cardo, a hinge.—*Baby*, βαμβαίνω, to lisp or stammer; Ital. bambino, Fr. bambin. This etymon is beautifully illustrated by Minutius Felix (Octav. ii.) “relicta domo, conjuge, liberis, et, quod est in liberis amabilius, adhuc annis innocentibus, et adhuc dimidiata verba tentantibus, loquelam, ipso offensantis linguæ fragmine, dulciorem.”—*Portcullis*, porta clausa, porte-close. By a similar analogy *draw-bridge* answers to the

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ponte levatojo of the Italians, and *pont levis* of the French.—*Roach*, *rozzi occhj*, *red eyes*.

11.—On turning over some Ms. papers, I met with the following epigram, which appears to me to possess much of the raciness of antiquity:

Ad Janum.

Jane bifrons, gemini qui tempora conspicis anni,

Præteriti clavem et qui venientis habes,

Nostrum perpetuo tuteris numine sæclum,

Vitaque felici stamine carpat iter.

Ut sit, Mors avida cum falce reciderit annos,

Maturæ segetis pondere onusta manus!

Tansor Parsonage, May 1825.

NOTICE OF

کتاب شکرستان در نحوی زبان پارسی تصنیف یونس
اوکسفردي

A GRAMMAR of the PERSIAN LANGUAGE,
by SIR W. JONES; the 8th edition, with considerable
additions and improvements, by the REV. S. LEE,
Professor of Arabic at Cambridge.—*Grammaire de
la Langue Persane*, par SIR W. JONES; 8^e édition,
considérablement augmentée et améliorée, par le REV.
S. LEE, &c. Londres, 1823. xviii et 212 pages. 4to.

[From the 'Journal des Savans.']

LA Grammaire Persane de William Jones avoit déjà reçu quelques augmentations et améliorations dans la sixième édition, donnée par M. Charles Wilkins, et on les retrouve dans la septième, publiée en 1809; mais celle que nous annonçons aujourd'hui, et que nous devons aux soins de M. Samuel Lee, se distingue de toutes les précédentes par des additions de diverse nature, qui ajoutent beaucoup au mérite de cet ouvrage et en augmentent considérablement l'utilité. C'est ce qui nous en-

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gage à la faire connoître avec quelque détail aux lecteurs du Journal des Savans.

Un avertissement, placé immédiatement après la préface de l'auteur, signale les additions dont on est redevable au nouvel éditeur. La principale est un abrégé de la Grammaire Arabe, réduite à ce qu'il est indispensable d'en savoir pour analyser et expliquer les textes écrits en cette langue, qui se rencontrent dans les livres Persans. Cet abrégé, quoiqu'il ne puisse pas dispenser les personnes qui veulent approfondir le système grammatical des Arabes, d'étudier les grammaires où ce système est présenté d'une manière plus complète, a, suivant M. Lee, l'avantage de donner des notions plus exactes que celles qu'on pouvoit puiser dans la grammaire de Richardson, qui n'est guère qu'une traduction de celle d'Erpenius, et qui d'ailleurs a le très-grand inconvénient d'être imprimée sans les voyelles. Sans contester la vérité de cela, nous persistons à penser que toute personne qui veut pouvoir lire un livre Persan, ne sauroit se dispenser d'apprendre l'Arabe, et que l'étude de cette langue doit précéder celle du Persan.

Dans les précédentes éditions de la Grammaire Persane de Jones, les voyelles avoient été omises, ce qui sans doute étoit beaucoup plus commode pour l'imprimeur, et même pour l'éditeur, mais mettoit les étudiants dans la nécessité d'avoir un maître qui suppléât à ce défaut, ou les exposoit à se former une prononciation arbitraire et vicieuse. Dans celle-ci les mots Persans, les paradigmes, les exemples, et les textes, tout en un mot est imprimé avec les voyelles; et cette seule amélioration suffiroit pour donner à cette nouvelle édition un avantage immense sur toutes les autres.

Le système des verbes Persans irréguliers, fort imparfait dans l'ouvrage de Jones, a été remplacé par une meilleure classification, et M. Lee a pris à cet égard pour principal guide la savante grammaire de M. Lumsden.

W. Jones avoit joint à la fin de la syntaxe une fable Persane, tirée de l'*Anvari Soheili*, avec une traduction Anglaise. Ce morceau a l'inconvénient d'être écrit d'un style fort élégant, et de n'être pas par conséquent à la portée des commençans, de ceux sur-tout qui n'ont pas le secours de l'instruction orale; et c'est un reproche qu'on peut étendre à presque tous les passages que Jones a donnés pour exemples dans sa grammaire. M. Lee, en ajoutant à cette fable une analyse grammaticale, a remédié autant que possible à cet inconvénient.

Le nouvel éditeur, voulant éviter de rendre le volume beau-

coup plus considérable et d'en élever le prix, a cru devoir retrancher, 1. le traité de la versification Persane, beaucoup trop incomplet pour qu'on pût y prendre une idée juste de la prosodie et de la métrique des Persans; 2. un catalogue des meilleurs livres Persans, travail qui pouvoit avoir quelque importance lors de la première publication de cette grammaire, mais qui pourtant y est déplacé, et qui n'est plus aujourd'hui d'aucune utilité; 3. quatre pages de textes Persans, extraits des mémoires de Djéhanghir. Ces suppressions sont bien motivées, et n'exciteront aucun regret de la part des appréciateurs équitables du travail de M. Lee.

Avant d'entrer dans l'examen de ce travail, nous devons prévenir que, lorsque nous citerons une édition antérieure à celle de M. Lee, ce sera toujours de la septième édition que nous entendrons parler.

Une première observation que nous avons déjà faite à l'occasion d'une autre grammaire,¹ c'est qu'une faute assez grave contre la syntaxe Persane, qui se trouve dans le titre même de l'ouvrage, et qui a été répétée dans toutes les éditions précédentes, reparoit encore dans celle-ci. Il est singulier que ni W. Jones, ni les éditeurs qui lui ont succédé, ne se soient aperçus qu'il falloit

écrire *در نحو زبان پارسی* et non *نحوی* avec un ي.

Le premier chapitre, qui traite de tout ce qui est relatif à la lecture et à l'orthographe, a reçu de nombreuses augmentations; elles étoient d'une nécessité absolue pour l'étudiant qui, avant de passer à l'étude du Persan, n'a point acquis quelque connaissance de la langue Arabe. Une ode de Hafiz, donnée pour modèle de lecture, et dont le texte, dans cette édition, comme dans les précédentes, est écrit d'abord en caractères Persans, puis en lettres Latines, doit donner lieu à une observation. L'éditeur a adopté les signes employés dans la seconde édition du Dictionnaire de Richardson, pour représenter en caractères Latins les sons et les articulations de la langue Persane. Cette méthode avoit déjà été introduite dans la sixième édition; mais il est à regretter qu'on ait altéré la prononciation de quelques

mots, comme *دھر*, qui est écrit *dahar*; que, dans d'autres, on ait omis une voyelle additionnelle ou euphonique, nécessaire pour compléter la mesure du vers, comme dans le même mot

¹ Journal des Savans, cahier de Janvier, 1824.

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دَهْر, qu'il falloit prononcer *dahri*; بُردند, qui devoit être prononcé *burdandi*; دَاشت, qu'il falloit prononcer *dashti*, &c.; enfin qu'on ait écrit dans le Persan des voyelles qu'il faut glider dans la prononciation pour conserver la mesure, comme dans نَكشود و نَكشاید, qu'il falloit écrire نَكشاید و نَكشاید, comme l'on a écrit en lettres Latines *nak'shūd o nak'shāyad*. La seconde édition, que j'ai sous les yeux, étoit plus conforme à la prosodie, quant à la transcription en caractères Latins.

Il est singulier que ni W. Jones, ni M. Lee, n'aient eu l'idée de donner la traduction de cette ode de Hafiz. C'est, au reste, la seconde de celles qu'a publiées en Persan et en Latin M. de Rewizky.

En général, je dois dire que l'éditeur a eu trop peu d'égard au mètre, en mettant les voyelles sur les textes tirés des poètes, et que par-là il a quelquefois altéré la mesure, en sorte qu'il devient difficile de scander les vers. Je n'en donnerai qu'un seul exemple, que j'emprunte de la page 23. Ce sont des vers de Hafiz, que je vais transcrire avec leur véritable orthographe :

سَاقِي بِيَارِ بادِه كَد اَمَد زَمَانِ كُلِّ
حَافِظُ و صَالِ كُلِّ طَلَبِي هَمچو بَلْبَلانِ
تَا بُشَكَنِيَم تَوْبَه دِكْر دَر مِيَانِ كُلِّ
جَانِ كُنِ فِدَايِ خَاكِ رَه بَاغَبَانِ كُلِّ

La mesure de ces vers, qui appartiennent au mètre nommé مضارع, doit s'exprimer ainsi en termes techniques :

مَفْعُولُ فَاعِلَاتِنِ مَفَاعِيلُ فَاعِلَاتِ

En comparant le texte tel que je le présente avec celui de la Grammaire de Jones, on verra en quoi consiste le genre de fautes dont je parle, fautes auxquelles je reviendrai plus bas. Je passe au chapitre des noms.

W. Jones, craignant apparemment de quitter la route battue par la plupart des grammairiens, a introduit des cas et une sorte de déclinaisons dans la langue Persane. Il nous semble que son éditeur auroit mieux fait d'abandonner cette mauvaise routine; et s'il ne l'a pas fait, c'est assurément par respect pour le travail de Jones. Au surplus, il n'en résulte aucun inconvénient réel pour les étudiants.

Une légère inexactitude, qui est échappée à M. Lee, est de dire que les noms propres en Arabe n'ont jamais d'article. M. Lee n'ignore point que le contraire a lieu par rapport à une espèce de noms propres, comme *الفصل الحسين - الحسن*, &c. (Voy. ma *Gramm. Arabe*, tom. I, n. 772, p. 328). Mais une omission très-grave, dont le tort tombe sur W. Jones, c'est d'avoir négligé d'avertir que *ياء تنكير*, qu'il a assez mal à propos nommé *article*, et qui sert, comme notre mot *un, une*, à rendre indéterminé le nom appellatif, s'attache au pluriel comme au singulier, et répond alors à notre mot *des*. En effet, de même que l'on dit *كل* la rose, et *كلي* une rose, on dit aussi

لشركاني les loups, et *لشركاني* des loups. Je crois à propos d'en donner quelques exemples qui mettront la chose hors de doute. *Des savans ou quelques savans qui nous ont précédé* (Anv. Soh.) *يكهي دون صفتاني*

On ne peut en aucune manière faire du bien à des gens d'un caractère bas, qui se plaisent à vexer les hommes (ibid.) *اين را اسبابي*. *Il y a à cela des causes célestes* (ibid.) *اسماني است*

M. Lumsden a, ce me semble, omis aussi cette importante observation; elle fait voir pourquoi les grammairiens Persans mettent une différence entre *ياء وحدت* le *ياء* d'unité et le *ياء تنكير* ou *ياء d'indétermination*, quoique, quand le *ياء* s'attache à un nom au singulier, il soit presque indifférent de l'envisager sous l'un ou sous l'autre de ces deux points de vue. Aussi l'auteur des prolégomènes de la traduction Turque du *قاع*, après avoir parlé du *ياء d'indétermination*, ajoute-t-il, *بو يانك*. *ياء وحدتله معناري غايت قريبدر فرقي دقيقدر*. On peut

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consulter à cet égard la Grammaire de Lumsden, tom. II, p. 132.

A la suite de ce qui concerne les noms Persans, on trouve le traité abrégé de la conjugaison des verbes Arabes, et de la formation des noms de la même langue, ainsi que de leur déclinaison. On pourroit être surpris que M. Lee ait placé ici le système de conjugaison des verbes Arabes, et de la formation des noms de la même langue; mais il justifie le parti qu'il a pris en disant: "J'ai introduit dans cet ouvrage le verbe Arabe, pour que les étudiants comprissent plus clairement comment les noms en sont dérivés, et aussi pour les mettre en état de construire les sentences Arabes qui se rencontrent dans presque toutes les compositions Persanes." En effet, les verbes Arabes n'entrent guère dans le Persan que sous la forme des noms auxquels ils donnent naissance, comme *noms d'action*, *noms d'agent ou de patient*, *noms de temps ou de lieu*, &c.; et l'on pourroit à la rigueur apprendre très-bien à parler Persan sans connoître la conjugaison des verbes Arabes; mais on seroit arrêté toutes les fois qu'une composition Persane offriroit en Arabe un texte de l'Alcoran, ou une tradition, ou un proverbe, ou une citation de quelque poète; et ce cas est si fréquent, qu'il y a peu de livres Persans bien écrits dont on pût entendre une page, si l'on n'étoit pas en état d'analyser une phrase Arabe, et de remonter à la racine des mots pour les chercher dans un dictionnaire.

Aux noms succèdent les pronoms, tant Persans qu'Arabes, et diverses sortes de mots qu'on a coutume de classer, quoique assez mal à propos, avec les pronoms, comme les articles démonstratifs, les noms et les adjectifs, conjonctifs, &c.; et de là l'auteur passe au système des verbes Persans.

La principale différence que présente la nouvelle édition dans le chapitre des verbes, a pour objet les verbes irréguliers, qui sont en grand nombre dans la langue Persane, et forment presque la seule difficulté réelle de la grammaire de cette langue. Pour conjuguer un verbe régulier, il suffit de connoître son infinitif; pour conjuguer un verbe irrégulier, il faut, outre l'infinitif, connoître encore l'impératif. La formation irrégulière de l'impératif peut être ramenée à quelques règles faciles à saisir, et chacune de ces règles est sujette à un petit nombre d'exceptions qu'il faut graver dans sa mémoire. Le mérite de la nouvelle édition est d'avoir présenté toutes ces irrégularités sous une forme plus systématique, et par conséquent plus commode pour l'intelligence et pour la mémoire, et d'avoir fait disparaître plusieurs inexactitudes qui s'étoient glissées dans la classification de W. Jones.

On peut encore reprocher ici à la Grammaire de Jones quelques omissions en ce qui concerne la conjugaison des verbes. Par exemple, il a omis de parler de la forme optative, qui n'est usitée qu'à la troisième personne du singulier, comme *کناد* qu'il fasse. J'ai trouvé dans le Schah-namèh une seconde personne de cette forme optative *که جاوید بادی تو ای نیک* homme de bon conseil, puisses-tu être éternel! C'est à tort que Jones donne *باد* pour synonyme de *باشد*. Autre omission; Jones observe que l'imparfait de l'indicatif se forme du prétérit en y ajoutant la particule préfixe *می* comme *نالید* il a soupiré, *می نالید* il soupirait. Il ajoute qu'aux troisièmes personnes du singulier et du pluriel, au lieu de la particule préfixe *می* on peut mettre *ی* à la fin du mot; comme *نالیدي* il soupirait, *نالیندي* ils soupiraient. Il falloit ajouter que ceci peut aussi avoir lieu à la première personne du singulier.

Comme M. Wilken a fait la même omission, il est bon d'en donner un ou deux exemples. Le premier sera pris du Gulistan de Saadi :

هر بید قی که براندي بد فع آن بکشید می وهر شاه که
بخواندي بغزین بیوشیدمی

Chaque pion qu'il avançoit, je m'efforçois de l'arrêter, et chaque échec qu'il faisoit sur moi, je le couvrois avec ma reine (à la lecture avec le général). Le deuxième sera tiré de Mirkhond :

چون از مجلس امام بیرون آمدمی هر مراقبت می می

آمدند وبا یکدیگر درس گذاشته اعاده می نمودیم
Quand je sortois de chez l'imam, ils venoient se réunir chez moi, et nous répétions ensemble la leçon précédente.

Le système des temps des verbes Persans, les règles qui en déterminent l'emploi, et les variations qui surviennent dans leurs significations, seroient le sujet de beaucoup d'observations importantes qui pourroient être placées dans le traité du verbe, ou renvoyées à la syntaxe, mais qui manquent essentiellement à la Grammaire de Jones. Nous regrettons que M. Lee n'ait point suppléé au silence de l'auteur : c'est sur-tout lorsqu'on

essaie de composer en Persan, que l'on éprouve le besoin d'avoir à cet égard un guide plus sûr que la simple routine.

Le chapitre de la dérivation et de la composition des mots, et celui de la formation des noms, ont aussi reçu quelques améliorations, principalement en ce qui concerne les diminutifs et la formation des noms abstraits. Dans le chapitre des noms de nombre, M. Lee a ajouté aux numératifs Persans ceux de la langue Arabe, dont les écrivains Persans font un fréquent usage. Ce qui concerne les particules indéclinables n'a été traité par Jones que d'une manière très-imparfaite, et n'a éprouvé aucune amélioration de la part de M. Lee; il a seulement, par une conséquence du système qu'il avoit adopté, ajouté au travail primitif de Jones un léger aperçu des particules Arabes.

La syntaxe est devenue beaucoup plus longue dans la nouvelle édition, par la même raison, M. Lee ayant dû fondre en un seul tout ce que Jones avoit dit de la syntaxe de la langue Persane, et ce qu'il y a de plus essentiel dans celle de la langue Arabe. Ce mélange me paroît peu commode pour les étudiants, et j'aurois préféré que les deux syntaxes fussent présentées séparément l'une de l'autre. Mais ce qui auroit été réellement à souhaiter, c'est que M. Lee eût substitué à l'ébauche très-imparfaite de Jones, un traité systématique des règles de concordance et de dépendance, et de la construction dans la langue Persane, qui méritât véritablement le nom de syntaxe. La Grammaire de M. Wilken, *Institutiones ad fundamenta linguae Persicae*, est certainement à cet égard bien au dessus de celle de Jones, quoiqu'elle laisse encore beaucoup à désirer. Toutefois il est juste d'observer que M. Lee n'a point entendu donner une nouvelle Grammaire Persane, et que, comme éditeur, il a fait plus qu'on n'étoit en droit d'exiger de lui. Peut-être est-il permis d'espérer que cette lacune dans l'enseignement du Persan, sera remplie avant peu par M. Olshausen, qui, après deux ans d'étude assidue à Paris, pendant lesquels il s'est distingué par la droiture de son jugement autant que par la rapidité de ses progrès, a reçu du gouvernement Danois la récompense due à ses talens, et occupe en ce moment la chaire des langues orientales en l'université de Kiel. Il ne renoncera pas sans doute au projet qu'il avoit formé, à notre grande satisfaction, de donner au public une grammaire Persane, plus méthodique et plus complète que celles qui ont paru jusqu'ici, mais dégagée du mélange inutile de la grammaire Arabe, qui doit être l'objet d'une étude spéciale et tout-à-fait distincte de celle du Persan.

W. Jones avoit terminé sa Grammaire Persane, comme je l'ai déjà dit, par une fable fort élégamment écrite, et tirée de l'*Anvari Soheili*; mais il n'avoit point indiqué l'ouvrage duquel il l'avoit empruntée. Aussi M. Wilken, qui l'a insérée dans la Chrestomathie Persane qui fait suite à sa Grammaire, l'a-t-il intitulée *Fabula ignoti auctoris*. Elle se trouve dans l'édition de l'*Anvari Soheili*, donnée à Calcutta en 1805, fol. 52. Il s'est glissé, dans le texte imprimé par Jones, quelques fautes graves, qui se sont reproduites dans toutes les éditions, même dans celle dont nous rendons compte aujourd'hui, et que M. Wilken a copiées fidèlement dans sa Chrestomathie. Quelques-unes de ces fautes, cependant, se trouvent dans des vers, et l'on pouvoit facilement les reconnoître, parce qu'elles en altèrent la mesure. Je vais corriger les principales.

Tout au commencement de cette fable, qui a pour sujet *le Jardinier et le Rossignol*, se trouve une petite pièce de quatre vers, dont la mesure est مغاعيلن مغاعيلن مغاعيلن, c'est-à-dire, trois *iambospondées*. Le second vers se lit ainsi dans la Grammaire de W. Jones :

كلش سیراب زاب زندگانی

et M. Lee, qui y a ajouté les voyelles, au lieu de corriger la faute qui dénaturait le vers, a encore augmenté la difficulté de le scander, en écrivant زاب, au lieu de زاب. Avant même de savoir d'où étoit tirée cette fable, j'avois reconnu, et par le sens, et par la mesure du vers, qu'il falloit lire كلش sa rose, au lieu de كلشی. Le vers alors se scande ainsi :

Ghūlēs̄ch sīrā- | bī zābī zīn- | dēghānī.

Je joins ici la manière de scander le quatrième vers, parce que les voyelles mises par M. Lee ne sont pas tout-à-fait exactes. Voici ce quatrième vers :

نسیم عطر سایش راحت آمیز

qu'il faut scander ainsi :

Nēsīmī āt- | rī sāyēs̄ch rā- | hā-t-āmīz.

Et à cette occasion il faut observer que, quoique la seconde syllabe de راحت *rāhāt* soit longue de sa nature, elle devient brève par position, parce qu'on en sépare le ت *t* pour l'unir au

mot suivant آمیز *amīz*, en sorte qu'on prononce *rāhā-tāmīz*, au lieu de *rāhāt amīz*. Cette observation aura bientôt une application importante.

Il y a encore, sur la fin de la fable, quatre vers dont la mesure est مستعلن مستعلن مستعلن مستعلن, c'est-à-dire, deux *choriambes* et un *amphimacre*. En prononçant ces vers avec les voyelles qu'y a mises M. Lee, on n'y trouveroit pas la mesure; mais, de quelque manière qu'on prononce le quatrième, il est impossible de le scander. La faute en est à W. Jones, qui a écrit وهر که

ور بدیی کرد *quiconque fait le mal*, au lieu de کرد بدیی *et s'il a fait une mauvaise action*; en suivant cette leçon, qui est celle de l'édition de l'*Anvari Soheili*, le quatrième vers

ور بدیی کرد زیانش رسد

se scandera ainsi :

Wēr bēdū | cārđi zā- | nēsch rēsēd.

Il est bon d'observer que, dans ce vers, comme dans le précédent, il faut lire رسد, au lieu de رسید.

Je ne pousserai pas plus loin la critique du texte Persan de cette fable, mais je ne puis me dispenser de faire des observations sur deux endroits de la traduction de W. Jones, qui ont induit en erreur M. Lee.

Dans les premières lignes de la fable, l'auteur, décrivant le jardin que cultivoit le jardinier qui est le sujet de cet apologue,

s'exprime ainsi dans son style figuré et hyperbolique : هوای آن نسیم بهار را اعتدال بخسیدی و شامد و بیکان روح افزایش

ce que W. Jones a traduit ainsi un peu librement : *The air of it gave mildness to the gales of the spring, and the scent of its herbs that refreshed the spirits, conveyed perfume to the very soul.* Cette traduction est peu littérale, et justifie jusqu'à un certain point les observations critiques insérées dans l'*Asiatic Journal* d'Avril 1823. Mais ce que je veux faire remarquer, c'est que W. Jones a pris جان pour le mot Persan qui signifie *ame*, tandis que c'est ici le mot Arabe جان, qui veut dire *les génies*. M. Lee, dans son ana-

lyse, a suivi le sens erroné adopté par Jones. Ce passage signifie donc : " L'air de ce jardin donnoit aux vents du printemps leur douce température, et le parfum de ces herbes odorantes qui ajoutent à la vie, embaumoit le cerveau des génies." N'oublions pas d'observer que les Persans suppriment le *teschdid* des mots Arabes, toutes les fois que cela leur convient.

Plus loin, le rossignol mis en cage par le jardinier, pour le punir de ce qu'il avoit effeuillé sa rose chérie, se plaignant de son triste sort, le jardinier compare la douleur de l'oiseau, privé de la liberté, à celle qu'il ressent lui-même de la perte de la rose qui faisoit ses délices, et il représente au rossignol la justice de

sa vengeance. Le texte porte : سزاي آن عمل بطريق مكافات

همين تواند بود كه تواز دار و ديار مانده واز تفرج و تماشا
مهجور شده در گوشه زندان مي زاري ومن هم درد هجران

كشیده و درد فراق جانان چشیده در كلبه احزان مي بالم
ce que la traduction de Jones rend ainsi : *It is right that thy action should be requited, and that thou being separated from thy friend and family, and secluded from all joys and diversions, shouldst mourn in the corner of a prison; whilst I, afflicted with the anguish of separation from my darling flowers, weep in the cottage of care.* Malgré les libertés que s'est données le traducteur, on reconnoît qu'il a pris درد, qui se trouve deux fois en parallélisme, d'abord كشيده هجران, et ensuite كشيده چشیده جانان, pour le mot درد, prononcé *dard*, qui signifie *douleur, peine*, comme si l'auteur, contre toutes les règles du style Persan, eût répété le même mot dans les deux portions de phrase qui sont parallèles. M. Lee n'en a pas jugé autrement; cependant il est certain que, dans le premier membre de la phrase, il faut prononcer *durd* [*lie*], et dans le second, *dard* [*douleur*]. درد کشیدن est une expression reçue qui signifie *boire la lie*; le sens est donc : " En récompense d'une telle action, il est convenable que toi, éloigné de ta maison et de ton pays, et privé de plaisir et d'amusement, tu gémisses dans le coin de ta prison; tandis que moi, avalant la lie de l'absence, et goûtant la douleur de la séparation de ma maîtresse, je soupirerai dans la cellule des chagrins."

Je ne ferai plus qu'une observation que nécessite l'erreur dans laquelle est tombé l'auteur d'un article inséré dans l'*Asiatic*

30 Notice of Sir W. Jones' Grammar, &c.

Journal d'Août 1823. W. Jones, en transcrivant la fable du Jardinier et du Rossignol, avoit omis un distique dont vraisemblablement il n'avoit pas pu saisir le sens. M. Lee l'a rétabli dans son analyse de cette fable, et en a donné une traduction qui n'est pas exacte. Elle a été critiquée dans l'*Asiatic Journal* du mois d'Avril, et l'auteur de la critique en a donné une autre, que M. Lee, avec sa candeur ordinaire, a adopté, comme on peut le voir dans le cahier de Juin du même *Journal* : mais il est nécessaire de transcrire ici ce distique. Le voici :

تاكي آزاري مرا يا رب نماني اي رقيب
تا بكي پوشي رخس يا رب بر افتي اي نقاب

C'est-à-dire, "Jusqu'à quand me tourmenteras-tu (par Dieu! puisses-tu être exterminé!) observateur importun? Jusqu'à quand me déroberas-tu la vue de sa joue (par Dieu! puisses-tu tomber!), voile incommode?"

Remarquons, en passant, que نقاب rime avec رقيب, parce qu'on prononce *nakib*, en vertu de ce qu'on appelle امالده.

Un critique a affirmé, dans l'*Asiatic Journal* d'Août 1823,

que تاكي آزاري étoit indubitablement une faute, et qu'il falloit lire, non تاكي, mais تاکد. *The second syllable kē short and unaccented, not kī long and accented; ce sont ses termes.* Il propose ensuite une traduction, tout-à-fait inadmissible, du premier vers; puis il dit: *It is the measure of the verse which requires this alteration; and so strictly accurate is the construction of Persian verses, that I venture to appeal even against the writer.* Ce critique, qui s'est caché sous le nom Persan حرفکیر, qui signifie censeur pointilleux, s'est tout-à-fait

mépris. M. Lee a eu raison d'écrire کي. Il faut, il est vrai, que la seconde syllabe du vers soit brève, mais elle l'est en effet par position, parce qu'au lieu de prononcer *tā kēi āzārī*, ce qui ne donneroit que des syllabes longues, on prononce, comme j'en ai déjà donné d'autres exemples, *tā kē-y-āzārī*. C'est là l'*a b c* de la prosodie Persane, et la même chose est pratiquée par les poètes Arabes, quoique plus rarement.

SILVESTRE DE SACY.

ADVERSARIA LITERARIA.

NO. XL.

Biblical Criticism.

IN the fragments preserved by Cyril, Bishop of Alexandria, of the Emperor Julian's treatise against the Christians, there is a remarkable difference in one of the verses in chap. 6 of the first Epistle to the Corinthians, between what Julian cites from that Epistle, and what is now extant in the printed copies of it. The whole of the passage quoted by Julian, and of which the verse I allude to is the concluding part, is as follows:

Μη πλανασθε, ουτε πορνοι, ουτε ειδωλολατραι, ουτε μοιχοι, ουτε μαλακοι, ουτε αρσενικοιται, ουτε κλεπται, ουτε πλεονεκται, ουτε μεθυσοι, ου λαιδοροι, ουχ αρπαγες, βασιλειαν Θεου ου κληρονομησουσι. και ταυτα ουκ αγνοειτε αδελφοι, οτι και υμεις τοιουτοι ητε.

1 Cor. vi. 9, 10, 11.

In the last part of the 11th verse in the printed copies, instead of *και ταυτα ουκ αγνοειτε αδελφοι, οτι και υμεις τοιουτοι ητε*, as in Julian's extract, we have, *και ταυτα τινες ητε*, which in our English translation is, "and such were some of you." But the passage in Julian is in English: "And of these things, brethren, ye are not ignorant, *for ye also were such.*" Cyril, in his answer to what Julian says on the whole of this extract, does not charge the emperor with having quoted falsely in any part of it; so that this was evidently the reading of the copies that were extant in the times of Julian and Cyril. This is also confirmed by what the emperor adds immediately after, *ορας οτι και τουτους γενεσθαι φησι τοιουτους*, viz. "You see that he [i. e. Paul] says, they were such characters as these." So that Paul does not assert this of some only of those to whom he was writing, but of *all* of them. Vid. Cyril. contra Julian. lib. vii. p. 245.

T.

Ros-a.

Prima in agros cœlo descendere visa; *secunda*

Prima sui generis semper ubique fuit.

Junctæ conficiunt quod, amatae crinibus Annæ

Intextum, nequeas æquiparare genis.

F. R. S.

Discrimen obscurum.

Bellus homo, an tu bella magis, Rufille, vocari
 Ex cultu malis, dicere nemo potest.
 Non his subjecit mare patribus orta juvenus,
 Victoremque orbis vincere dedocuit.
 Galli si bellum iniuntur, fiat Amazon
 Inque hostes virgo, fortior hostis, eat.
 Illi tu nubas, tales indutus amictus :
 Haud, nisi mutata veste, vir esse potes.

Damnus, indocilis, iners, inutilis.

Quare ævo in hoc potissimum vigeant, rogas ?
 Casum, docemur, omnia hæc dandi regunt.
 Causæ vigentibus vigent effectibus.

Dimidium magis toto.

Dimidium nummi discedens navita amicæ
 Dat, partemque sibi dimidiam retinet :
 Jungas, vilis utrique est nummus totus ; utrique,
 Disjungas, carum pignus amoris erit.
 Prava duas junxit tibi sors, Macheathe, puellas ;
 Diversumque trahit fœmina bina virum :
 " Felicem (canis) alterutra efficit, utraque perdit ;
 Quodque duæ nequeunt, una beare potest."

Beatus vulnere.

Erigit en Marti sacras ubi Chelsea turres,
 Occurrit vario vulnere manca cohors ;
 Membraque multorum vix dimidiata supersunt :
 Claudicat hic pedibus captus, et ille carens.
 Suscipit hos gremio fessos patria alma. Beatus
 Sic tandem est miles vulnere quisque suo.

Quid novi?

Ut nova quotidie facies, nova forma, venustas
 Sit nova, Cotta, tibi, mobilis annus abit.
 Nunc caput ædificas, et nunc diffundere ventis
 Das, quales cuperet Delius ipse, comas.
 Sedulus euge novos feliciter indue vultus ;
 Atque olim forsân, Cotta, vir esse potes.

NOTICE OF

THE BIRDS OF ARISTOPHANES, translated
by the REV. HENRY FRANCIS CARY, A.M. with
Notes. London: Taylor and Hessey.

HAVING been prevented by circumstances from taking an earlier notice of the present publication, it will be the less necessary for us to enter into a detailed account of a work which has by this time passed into the hands of all, whether scholars or general readers, to whom such an attempt was likely to be interesting.

Although Mr. Cary is, as we believe, only known as a translator, the reputation he has attained in this capacity is such as very few writers have acquired by their original works. Of his translation of Dante, as we have not the requisites for appreciating its merits, we can only speak from the report of others; but the concurring testimonies of all adequate judges to the rare union of energy, imagination, and scrupulous fidelity, exhibited in that most difficult attempt, as well as its agreement with the conceptions we had been led to form of the original, may well justify us in echoing the general voice of applause. Mr. Cary flies at high game; emboldened by the success of his Dante, he has ventured on another attempt not less arduous, and promising scarcely less glory in its successful execution—a translation of a play of Aristophanes. In this, however, we cannot but consider him as having failed; nor, to speak the truth, do we think that his daring enterprise was likely to terminate otherwise. The very conformation of mind which qualified him for his former undertaking (not to mention the habits of composition necessarily acquired during a labor of such length) was calculated to impede his progress on the present occasion. The powers which enabled him to cope with the hard stern manner of Dante, and to render his austere beauties without diminution and without addition, are but ill qualified to reflect the subtle and ever-changing graces, the redundant wealth of language, the flexible power, of Aristophanes. We may add, that Mr. Cary has little either of the wit or the humor requisite for a translator of the great comedian. He moves with a pace somewhat heavy and monotonous, while his original is dazzling us with the glancing rapidity and unexpected turns of his movements. Yet the footsteps of the hero are occasionally conspicuous. The

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C

choruses are by far the best executed part of his work; they are full of poetic feeling, harmony, and beauty of language. No previous translator has done so much justice to the lyrical powers of Aristophanes. In the dialogue there is occasional energy, and a considerable power of idiomatic expression; though deficient in freedom, it is, we think, rather less so than Mitchell's; and we are not so often annoyed by awkward attempts to force the manners and customs of dissimilar nations into a kind of unwilling unity. Mr. Cary's style is an imitation of the old English comedy. In his versification, he has endeavored to represent the slipshod familiarity of the Greek comic iambic, by borrowing an analogous peculiarity from Massinger; which however fails to produce the desired effect, from the air of stiffness which is apt to accompany an unaccustomed style of versification. We shall however desist from criticism, and conclude with two extracts; observing only, that Mr. Cary's version appears to be generally accurate,¹ and that he acknowledges having received considerable assistance in this respect from the learning and taste of his friend, Mr. C. Symmons, whose translation of Agamemnon we reviewed in a former number.

Our first extract shall be from the introduction of Pisthetærus and Euelpides to the royal bird Epops, v. 93. ὦ Ἡράκλεις, τοῦτ' ἐγὶ ποτ' ἴσθι θηρίον; κ. τ. λ.

SCENE III.—EPOPS, EUELPIDES, PISTHETÆRUS.

Epops. Unbar the forest, that I may come forth.

Euelpides. Great Hercules! Why what a monster's here! What plumage! what a triple tire of cresting!

Epops. Who are they, seek me?

Euelpides. The twelve Gods, I think, Are banded for our ruin.

Epops. Mock ye at me, Seeing my plumage? Strangers, I was once A man.

Euelpides. At thee we laugh not.

Epops. At whom then?

Euelpides. The beak thou hast in truth is somewhat laughable.

Epops. This is a mischief Sophocles hath done In his rare tragedies to me—to Tereus.

¹ We have not examined it critically, and therefore shall only remark, that, in his note on v. 16, of Tereus, δὲ θηρίον ἐγίνετο ἐκ τῶν ὀρνέων, Mr. Cary finds fault with Brunck's interpretation, and is in his turn criticised by one of the reviewers of his own version, "who was made bird—out of a bird:" the critic's own rendering, however, appears to us no better. Surely the true reading is ἐκ τῶν ὀρνέων.

Euelpides. Tereus art thou? say, whether bird or peacock?

Epops. A bird—I am a bird.

Euelpides. But where thy pennons?

Epops. They're moulted.

Euelpides. What? through some disorder haply?

Epops. No: but in winter time all birds do use

To shed their feathers; and then we put forth new.

But, tell me, who are ye?

Euelpides. We? Mortals.

Epops. Whence?

Euelpides. Whence the fine gallies come from, thence are we.

Epops. Ay? What, law-chicaners?

Euelpides. Nay, clean contrary;

Anti-chicaners.

Epops. Sow they in that country

Such seed then?

Euelpides. In small quantities, forsooth,

I' th' fields ye might perchance pick up a little.

Epops. What errand brought ye hither?

Euelpides. To confer

With thee, our wish was.

Epops. On what matter, pray?

Euelpides. Since thou wert first a man, e'en as we, once,

And wert in debt moreover, as we, once,

And wouldst fain shirk thy creditors, as we, once;

But after for a bird's thy nature changedst,

And flewst o'er lands and seas the circle round,

And so kennst all things that or man or bird may;

Therefore as suppliants are we hither come to thee,

If thou wouldst show us some warm, well-fleeced city,

To creep into like a blanket and lie snug.

Epops. Seekst thou a greater city than the Craggy?

Euelpides. A greater? no; but one more suited to us.

Epops. You're looking for an aristocracy, I trow.

Euelpides. I? Hang me then. I hate his very name,

That whoreson cub of Scellius.

Epops. My sweet fellow,

Tell me what sort of city 'tis you'd like.

Euelpides. I'll tell you; where one's greatest trouble should be

Something of this kind. By good times i' th' morning

I should look out and see standing at my door

Some friend. 'I'm come,' says he, 'to say that you

And your family must dine with me to-day.

Be early. No excuses, by the Olympian.

We have a wedding toward. If ye fail me,

Take heed I never see you when I'm poor.'

Epops. By Jupiter, you're mighty fond of trouble.

And you, what would you have?

Pisthetarus.

I'll tell you.

Epops.

Well.

Pisthetarus. Something of this kind. I should like a place

Where, if one met a neighbour, he should chide one

After this fashion, 'Sir, you wish to affront me.

I have a daughter, a good comely girl,

You met her t'other day as she came home
 From her devotions in her best attire,
 Yet you ne'er stay'd to kiss or toy with her,
 Nor took no liberty with her no more
 Than she were a trull. It is not handsome of you,
 Considering on what terms we have always been.'
Epops. You sorry rascal! what sad doings you'd have!
 However there is some such blessed city
 As you are talking of—by the Red Sea.

The other shall be the scene between Pisthetærus and Meto,
 &c. together with the parabasis which follows.

SCENE V.—PISTHETÆRUS, CHORUS, METO.

Meto. I am come among you.

Pisthetærus. Here 's another scoundrel!
 'What thou to do? by what idea prompted?
 What thought impels? what buskin leads thy way?'
Meto. My wish is to mete forth the air unto you,
 And lay it out in due departments rang'd.

Pisthetærus. The Gods preserve us! What i' th' world art thou?
Meto. I? I am Meto, not unknown to Greece
 And to Colonus.

Pisthetærus. Tell me, what hast here?
Meto. Rules for the air. For *that* in figure wholly
 Doth to an oven most resemblance bear.

Therefore (observe me) I applying upward
 This bent rule to it; putting in the compass—
 You understand me—

Pisthetærus. Nay, I understand thee not—

Meto. Do measure it with a straight rule so applied
 As that the circle may be made four square.
 I' th' midst the forum, then the streets direct
 Leading to it i' th' midst, so that being circular,
 As from a star, the rays on every side
 May verge therefrom direct.

Pisthetærus. A very Thales!

Meto.—

Meto. Well, sir!

Pisthetærus. Dost know I am thy friend?
 And if thou take my counsel, thou'lt out of the way.

Meto. But what's to fear?

Pisthetærus. There is an alien act
 Pass'd here, like that in Sparta. Certain blows
 Are rife i' th' city—

Meto. What, are ye in factions?

Pisthetærus. Not so, by Jove.

Meto. How then?

Pisthetærus. It has been carried,
 With not a voice dissenting, to drub heartily
 All impudent fellows.

Meto. I must away, by Jove.

Pisthetærus. So that I know not if thou 'rt yet in time,
 For these same fisty cuffs are coming. [Beats him.

the Birds of Aristophanes.

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Meto. Oh! Oh!
I'm undone; I'm undone.

Pisthetærus. Did I not tell thee?
Forewarn'd I not? Wilt thou not hence, and take
A better measure of thyself elsewhere? [Exit METO.]

SCENE VI.—PISTHETÆRUS, CHORUS, an ENVOY.

Envoy. Where are my hosts, provided by the state?

Pisthetærus. What spruce and essenced Emperor have we here?

Envoy. I'm come an envoy, chosen by the ballot,
To Cuckoocloudlands.

Pisthetærus. An envoy? and who sent thee?

Envoy. A poor diploma here of Teleas' penning.

Pisthetærus. What then? art willing to receive thy stipend,
And without more ado, at once begone?

Envoy. Nay, by the Gods, I'd better stay'd at home
Attending the debates in Parliament.

Mine interest there had been of use to Pharnāces.

Pisthetærus. Begone, and take it; for thy stipend's this. [Beats him.]

Envoy. What mean'st by this?

Pisthetærus. A parliament debate
For Pharnāces.

Envoy. I call you all to witness
That I am stricken being an envoy.

Pisthetærus. Whew!
Wilt thou not tramp and carty off thy boxes?
This is too bad. They send their envoys hither
Before we have even sacrificed to the Gods.

SCENE VII.—PRIEST, PISTHETÆRUS, CHORUS, an ENVOY, a LEGISLATOR.

Legislator (reading). 'And 'tis hereby provided that if one
Of Cuckoocloudlands do to an Athenian——'

Pisthetærus. What other curs'd diploma's coming now?

Legislator. I am a constitution maker. Laws,
Span-new, I come to vend among you.

Pisthetærus. What's this?

Legislator (reading). 'And that the Cuckoocloudlanders do use
Like measures, weights, and acts in senate pass'd
As the Olophyxians.'

Pisthetærus. Haul will I
And fix thee in the stocks anon unless——

Legislator. Ho! Sir! what ails thee?

Pisthetærus. Wilt not budge with thy laws?
Else will I show thee bitter laws to-day.

Envoy. I hereby Pisthetærus cite t' appear
At the next spring assize in Court for Wrong——

Pisthetærus. What so! thou fellow, hast thou still been here?

Legislator (reading). 'But if any one drive out the magistrates,
And do not, as the column directs, receive them——'

Pisthetærus. Oh! for patience! hast thou too still been here?

Envoy. I'll do for thee. I'll lay the damages at
Ten thousand drachmas.

Pisthetærus. I'll scatter thy boxes.

Notice of Cary's Translation of

Legislator. Remember when one night thou didst behold
The column.

Pisthetærus. This is past bearing. Seize him, ho !
Wilt not halt, sirrah ?

Priest. Fitting 'tis that speedily
We take departure hence, and to the Gods
Complete the unfinish'd sacrifice within.

SCENE VIII.—CHORUS.

Semichorus. O'er the wide world now I sway ;

And my subject realms survey ;
Mortals all to me shall bring
Votive prayer and offering,
For the green earth I defend ;
All her blooming fruitage tend ;
And, ruthless, slay the ravening brood
That lurk within the closed bud,
Or with their million fangs devour
The chalice of the opening flower,
Sit on the trees and suck their fruit,
Or mining sap the secret root.
Through the damask gardens I
Seize the reptile, chase the fly,
Whoe'er with harmful power presume
To waste the sweets or soil the bloom.
Crush'd by my wing the felons lie,
And writhing in their mischief die.

Whereas this day is issued a new proclamation,
Design'd for the safety and good of the nation,
That a talent the state to that citizen pays
Whoever the Melian Diagoras slays,
And another to him who kills over again
Any tyrant soe'er that already is slain ;
We therefore hereby think it fit to declare
The rewards that our friends and avengers shall share :
A talent to him who among you shall slay
The poulterer Philocrates gladly we pay,
And four to the man, whosoever he be,
That shall take him alive and conduct him to me ;
For our sparrows he strings and sells seven a penny,
Blows our thrushes hung up to be stared at by any ;
The plumes from the tails of our blackbirds he gathers,
And thrusts through their nostrils obliquely the feathers :
He catches our doves, and imprisons a troop,
Constrain'd to decoy while inclosed in their coop.
And we further give notice, if any detain
Fowls shut up in his yard, that he loose them again,
On pain that yourselves by the birds shall be seiz'd,
And shut up to decoy till your thralls are releas'd.

Blest the winged tribes that wear
No fleece to fend the winter's air :
Nor again doth sultry ray
Scorch us through the summer day ;

Bosom'd deep in leafy green
Then the flowery meadows screen ;
While the grasshopper doth sing
With his shrill note clamouring,
All throughout the livelong noon,
Loud and maddening with the sun.
When the stormy season raves,
Winter I in hollow caves,
With the mountain nymphs disporting ;
Till with spring again resorting
Once more to the myrtle bowers,
We feed on snow-white virgin flowers,
Dallying where the Graces play
O'er the garden alleys gay.

Ere we further proceed, I have something to say
To the judges about the success of our play ;
What gifts, if the conquest to us they decree,
We will grant, such as Paris with envy might see.
First then, what 'tis known every judge would like best,
The Laurian owls shall with you make their nest ;
They shall lurk in your purses, the delicate elves,
And hatch little coins there as dear as themselves.
Next your houses with temples in splendour shall vie,
Their roofs crown'd with eagles that gaze on the sky.
If in office you're placed, and would aught filch away,
Little hawks to your fists shall the rapine convey.
And if anywhere you're invited to sup,
We will send you such craws as ye scarce can fill up.
Not so if the victory to us is denied,
To your heads then like statues must plates be applied ;
For if you're without, though your raiment's like snow,
Be sure we'll befoul you wherever you go.

We now take our leave of Cary, hoping that in his next undertaking he will select a subject more suited to his powers. We do not consider his present choice as reflecting any disgrace either on his powers or his judgment, seeing that it is no dishonor to fail where all have hitherto failed, and that there are few, if any, eminent writers who have not on some occasion or other mistaken their talent. He has descended to the level of others, but on his own ground he remains unapproachable.

To the "Birds" is appended a translation of a scene from the "Peace."

NOTES ON THE VESPÆ OF ARISTOPHANES.

PART II.—[Concluded from No. LXII.]

BDELYCLEON says, that when an accused person makes a present to a magistrate, he communicates part of the spoil to one of his colleagues, and then these two work to each other's hands : and he uses a very happy simile, vv. 692. et seqq.

καὶ κοινωνῶν τῶν ἀρχόντων ἑτέρῳ τινὶ τῶν μεθ' αὐτοῦ,
ἢν τις τὶ διδοῖ τῶν φευγόντων, ξυνθέντε τὸ πρᾶγμα δὺ ὄντε,
ἑσπουδάκατον· καθ', ὡς πρίων, ὁ μὲν ἔλκει, ὁ δ' ἀντανέδωκε.

on which Bentley says, "lege πρίων participium." Brunck's note is "ὡς πρίων. Sic bini codd. Nec aliter legi potest salva metri lege."

I do not know what the old reading was which these two great critics have separately amended by the same word; but I cannot help feeling some degree of wonder that two such acute judges did not perceive that there is an impropriety in the simile, or rather an inconsistency amounting to solecism: "And thus like a sawyer, one draws and the other gives." The true reading might have been suggested by the duals ξυνθέντε, ὄντε and ἑσπουδάκατον. The poet certainly wrote ὡς πρίων ὁ μὲν ἔλκει, κ. λ. that is πρίωντε the dual of the participle: "Thus like a pair of sawyers, the one draws and the other gives alternately." Not only is this a more accurate comparison, and a more graphic image; but I contend that the words ὁ μὲν ἔλκει, ὁ δ' ἀντανέδωκε necessarily require πρίωντε (or πρίωντες, if the verse would have admitted it). These belong to the pair of sawyers literally, and are applied to the pair of magistrates figuratively. It seems to me, therefore, that the passage requires the reading πρίων so imperatively, that the authority even of the two manuscripts referred to by Brunck ought not to prevent its adoption. On turning to Brunck's translation, I find that he understands πρίων, not as the participle (which Dr. Bentley does), but as the substantive noun. He paraphrases ὡς πρίων "velut quum serra rursum prorsum ducitur:" but even this does not remove the defect of the comparison; and the words "alter trahit, alter remittit," lose all their propriety, when thus applied solely to the two magistrates.

Having offered these conjectural emendations, implying only

a slight change of the text, which the prosody shows to be corrupt, and where there are various readings, I will venture to offer an emendation of a passage in another drama of the same poet, where it may be thought no fault exists. In the passage to which I allude, there is no fault in the versification as vulgarly read; there is no hint of any discrepancy in the reading either of editions or manuscripts; and the word which I wish to alter gives a very good meaning. After these admissions it may seem very needless to propose any alteration: and when I add, that the word which I would substitute has no resemblance whatever to that which it would displace, it may seem that the alteration would be made in violation of every rule of sound criticism. Yet the reading which I am to propose seems to me to be so certainly what the poet wrote, that I should have no hesitation to put it in the text.

In the *Ecclesiazusæ*, by the management of Praxagora, all public affairs are put into the hands of the women. Their first decree is that in future there shall be no private property, and the citizens are ordered to bring all their goods into the common stock. A worthy citizen *Ἀνὴρ α'* is bringing out his household furniture in obedience to the decree; another worthy *Ἀνὴρ β'* is not of a mind to give up so easily the fruits of his industry and parsimony. He is resolved, he says, to wait till he see what the generality will do—"What will they do but bring their effects?"—"I should believe that if I saw it." I must set down a few lines of the subsequent dialogue in the original, as the humor is of a kind which does not admit of translation, vv. 773-6.

Αν. α'. λέγουσι γοῦν ἐν ταῖς ὁδοῖς.
Αν. β'. λέγουσι γοῦν.
Αν. α'. καὶ φασὶν οἴσιν ἀράμενοι.
Αν. β'. φήσουσι γοῦν.
Αν. α'. ἀπολεῖς ἀπιστῶν πάντ'.
Αν. β'. ἀπιστήσουσι γοῦν.
Αν. α'. ὁ Ζεὺς σέ γ' ἐπιτρίψειν.
Αν. β'. ἐπιτρίψουσι γοῦν.

Here the second citizen sneers at the simplicity of his neighbor echoing his words; and this humor he carries so far as to repeat the word when it makes nonsense, or a sense against himself. As, however, his ridicule has not the effect he wishes, he tries to reason more seriously; but the other sticks to his opinion, that the citizens will obey the decree. He then returns to his echo, and carries it to a similar degree of extravagance. I set

down the dialogue, as I think it ought to be corrected, distinguishing the reading I propose by spacing the word, v. 799 et seqq.

Αν. α'. οἴσουσιν ᾧ τάν.

Αν. β'. ἦν δὲ μὴ νέγκωσι, τί;

Αν. α'. ἀμέλει κομιούσι.

Αν. β'. ἦν δὲ μὴ κομίσωσι, τί;

Αν. α'. μαχούμεθ' αὐτοῖς.

Αν. β'. ἦν δὲ κρείττους ὦσι, τί;

Αν. α'. ἄπειμ' ἑάσας.

Αν. β'. ἦν δὲ πωλῶσ' αὐτὰ, τί;

Αν. α'. διαβράγεις.

Αν. β'. ἦν διαβράγῳ δὲ, τί;

Αν. α'. καλῶς ποιήσεις.

The first two lines of this part of the dialogue are vulgarly read thus:

Αν. α'. οἴσουσι ᾧ τάν.

Αν. β'. ἦν δὲ μὴ κομίσωσι, τί;

Αν. α'. ἀμέλει κομιούσι.

Αν. β'. ἦν δὲ μὴ κομίσωσι, τί;

by which *Αν. β'.*, instead of echoing his neighbor's word, as the humor of the passage required, anticipates him with *κομίσωσι*, which is taken up by the other, and then echoed a third time. This appears to me quite away from the poet's intention.

Afterwards proclamation is made inviting all the people to a splendid supper. Then the second citizen is quite ready to obey:—"Come, then," says he, "we shall go." "And whither will you go, who have not given up your goods?" "To supper." "Not so, in sooth, if the women have any sense, before you fetch your effects."

Αν. α'. οὐ δῆτ', ἦν γ' ἐκείναις νοῦς ἐνῆ,
πρίν γ' ἂν ἀπενέγκης.

Αν. β'. ἀλλ' ἀπόισω.

This seems to put the proposed correction beyond question. It is easy to imagine that in a dialogue where the answer begins and ends so often in the same manner, with the change of only one word, *κομίσωσι* might catch the eye of the copyist, and be written in place of *νέγκωσι*, in the first of the series.

What is of more importance than the correction above proposed; this passage shows, that making *οἴσω* and *ἤνεγκα* and *ἤνεγκον* the future and aorists of *φέρω*, is not the work of gram-

grammarians; but of usage, just as *go* and *went* are parts of the same verb in our own language. *Multa verba vulgo conflantur a Grammaticis ex variis synonymis*, says a late excellent professor: and his successor, in a note, expresses his opinion that it would have been better to have conjugated in such cases the several verbs separately. On this principle Dammius has proceeded in his *Lexicon* of Homer and Pindar; but I cannot help thinking it a great mistake to seek to separate what *USE* has joined. This method may answer the end of the mere etymologist or antiquary of languages: but if our object be to understand the language as it exists in the works of the ancient authors, we shall obtain our end most certainly and most easily by acknowledging the identity in point of meaning of the different parts of the irregular verbs (their filiation or adoption into a new family we might call it), as it was manifestly felt by the writers themselves, and as it has been properly handed down to us by the grammarians. Nor is this the only point respecting which the ancient grammarians have been unnecessarily blamed by the moderns. But to return to the *Vespæ*.

Both Bentley and Brunck have very happily corrected mistakes in assigning speeches to the several personages in the scenes. Of this kind several corrections have occurred to me in the *Vespæ*. The first which I shall mention is perhaps not so certain and necessary as the others; yet I think it right.

In the opening of the play, Xanthias relates to Sosia his dream, that an eagle carried a shield up to the skies, which Cleon had thrown away; and he affects to be afraid that some terrible calamity to himself was portended by the dream. The dialogue is in Brunck distributed and pointed thus: v. 24 et seqq.

Ξα. Οἱμοι, τί δῆτά μοι κακὸν γενήσεται,
ιδόντι τοιοῦτον ἐνύπνιον;

Σο. μὴ φροντίσης·
οὐδὲν γὰρ ἔσται δεινόν, οὐ μὰ τοὺς θεούς·

Ξα. δεινὸν γέ που 'στ' ἀνθρώπος ἀποβαλὼν ὄπλα.
ἀτὰρ σὺ τὸ ἐν αὐτῷ λέξον.

Bentley removes the part of Xanthias to v. 25. ἀτὰρ σὺ, κ. τ. λ. but it appears to me that the dialogue might be improved by another distribution. As it stands, the repetition, οὐδὲν γὰρ ἔσται δεινόν, οὐ μὰ τοὺς θεούς, which would be beautiful and affecting in some great misfortune or real grief, is, as appears to me, a great deal too solemn for the occasion, for Sosia knows that the fear of Xanthias is a mere joke. At the same time the answer of Xanthias, δεινὸν γέ που, κ. λ., "Yet a man who has thrown

Βδελυκλέων.

μὰ Δί' οὐ μέντοι·

Φιλοκλέων.

καὶ ποῖ τρέπεται δὴ ἔπειτα τὰ χρέματα τᾶλλα;
Βδελυκλέων.

εἰς τούτους τοὺς—Οὐχὶ προδώσω τὸν Ἀθηναίων κολουρτὸν,
ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους αἰεὶ. σὺ γὰρ, ὦ πάτερ, αὐτοὺς
ἄρχειν αἰρεῖ σαυτοῦ, τούτοις τοῖς ῥηματίοις περιπεφθεῖς.

Philocleon was not as yet prepared to characterise Cleon and the other demagogues, as those who had always in their mouths, "I will never betray the democracy, or to call this τὸν Ἀθηναίων κολουρτὸν, or to accuse his leaders of peculation."

It is quite Bdelycleon's part to characterise the demagogues so, and to put such words into their mouths. The charge of peculation he goes on to establish.

It must be acknowledged, however, that the speeches which the poet gives his characters have often a broad cast of humor, expressing rather the sentiments which he wishes to impute to them, than what it would be natural for them to say: as when he makes Philocleon pray,

ὦ Λύκε δέσποτα, γείτων ἥρως· σὺ γὰρ, οἷσπερ ἐγὼ, κεχάρησαι
τοῖς δακρυόεσιν τῶν φευγόντων αἰεὶ καὶ τοῖς ὀλοφυρμοῖς.

or when he makes the chorus call for assistance,

ὦ πόλις, καὶ Θεόρου θεοσεχθρία
κεῖ τις ἄλλος προσέστηκεν ἡμῶν κόλαξ.

After the same fashion, Terence makes Thraso call out, "ubi centurio est Sanga, et manipulus FURUM."

Philocleon, having been carried by his son into company, gets riotous, and escaping to the street, commits all manner of extravagancies, and comes on the stage, followed by a crowd of complainants and idle spectators, whom by threatening words and gestures he endeavors in vain to drive off. Here the following speech is given to Bdelycleon, v. 1332 et seqq.

Βδ. ἦ μὴν σὺ δάσσεις αὔριον τούτων δίκην
ἡμῖν ἅπασι, καὶ σφόδρ' εἰ νεανίας,
ἄθροοι γὰρ ἤξομέν σε προσκαλούμενοι.

This manifestly belongs not to Bdelycleon, but to the bread-seller, or some other of the injured persons. Besides (which is decisive), Bdelycleon has not yet come on the stage, as is plain from v. 1360, when Philocleon says to the music-girl, "But here he comes himself running with all his might." Bdelycleon

then enters, and begins to reproach his father for having stolen away, in no very measured terms.

H. L.

Manse of Ecclesmachan,
February, 1825.

P. S. I have just received *Joannis Caravella Epirotæ Index Aristophonicus*, by which I find that the old reading, *Vespæ*, v. 692, was *περίον*. There can be no doubt, I think, that the author's word was *πρίονθ'*.

OBSERVATIONS ON

THE PHÆDO OF PLATO; by the REV. JOHN SEAGER, B. A. Rector of Welch Bicknor.

PART II.—[Concluded from No. LXII.]

P. 26. l. 28. οὐκοῦν (ὅπερ ἐν ἀρχῇ ἔλεγον) γελοῖον ἂν εἴη, ἄνδρα παρασκευάζονθ' ἑαυτὸν ἐν τῷ βίῳ, ὅτι ἐγγυτάτω ὄντα τοῦ τεθνάναι, οὕτω ζῆν, κἄπειθ', ἤκοντος αὐτῷ τούτου, ἀναγκαστεῖν; οὐ γελοῖον;

Here the particle *ὥς* must be inserted: παρασκευάζονθ' ἑαυτὸν ἐν τῷ βίῳ, ὥς ὅτι ἐγγυτάτω ὄντα τοῦ τεθνάναι, οὕτω ζῆν—Preparing himself so to live as if he were at the point of death—. οὕτω ζῆν ὥς ὄντα ὅτι ἐγγυτάτω τοῦ τεθνάναι.

P. 27. l. 44. περὶ πάντων εἰδῶμεν, ἅρ' οὕτωςί γίγνεται ἅπαντα, οὐκ ἄλλοθεν ἢ ἐκ τῶν ἐναντίων τὰ ἐναντία, ὅσοις τυγχάνει ὃν τοιοῦτόν τι.

ὅσοις τυγχάνει ὃν τοιοῦτόν τι) As many as have an opposite.

P. 28. l. 27. εἰ γὰρ μὴ ἀεὶ ἀνταποδοίῃ τὰ ἕτερα τοῖς ἐτέροις γιγνόμενα, ὥσπερ κύκλῳ περιϊόντα, ἀλλ' εὐθεῖά τις εἴη ἢ γένεσις ἐκ τοῦ ἐτέρου μόνον εἰς τὸ καταντικρὺ, καὶ μὴ ἀνακάπτη πάλιν εἰς τὸ ἕτερον, μηδὲ καμπὴν ποιοῖτο, οἶσθ' ὅτι πάντα τελευτῶντα τὸ αὐτὸ σχῆμα ἂν σχοίη, καὶ τὸ αὐτὸ πάθος ἂν πάθοι, καὶ παύσαιτο γιγνόμενα. τελευτῶντα) At last.

P. 28. l. 51. Socrates:—ἀπιστεῖς γὰρ δὴ, πῶς ἢ καλουμένη μάθησις ἀνάμνησις ἐστίν. Ἀπιστῶ μὲν ἔγωγ', ἡδ' ὅς, ὁ Σιμμία, οὐ αὐτὸ δὲ τοῦτο, ἔφη, δέομαι μαθεῖν, περὶ οὗ ὁ λόγος, ἀναμνησθῆναι., καὶ

σχεδόν γε ἐξ ὧν Κέβης ἐπεχείρησε λέγειν, ἤδη μέμνηται, καὶ πείθομαι.

μαθεῖν must be omitted: it seems to have been a gloss to explain ἀναμνησθῆναι. It having been asserted that all learning is reminiscence, Simmias wittily uses ἀναμνησθῆναι where, on any other occasion, he would have used μαθεῖν. The construction is: δέομαι δὲ, ἔφη, (αὐτὸ τοῦτο περὶ οὗ ὁ λόγος) ἀναμνησθῆναι.

In the words immediately following, οὐδὲν μὲν ἂν ἤττον ἀκούοιμι νῦν πῇ σὺ ἐπεχείρησας λέγειν. for οὐδὲν μὲν ἂν must be substituted οὐδὲν μὲν τ' ἂν. μέντ' for μέντοι.

P. 29. l. 38. ἀλλὰ μὴν καὶ τὸδε ὁμολογοῦμεν μὴ ἄλλοθεν αὐτὸ ἐννεονηκέναι μηδὲ δυνατόν εἶναι ἐννοῆσαι, ἀλλ' ἢ ἐκ τοῦ ἰδεῖν, ἢ ἄψασθαι, ἢ ἐκ τινος ἄλλης τῶν αἰσθήσεων.

αὐτὸ) i. e. ὅτι δρέγεται πάντα ταῦτ' εἶναι οἷον τὸ ἴσον, ἔχει δὲ ἐνδεοτέρως.

P. 29. l. 42. ἀλλὰ μὲν δὴ ἐκ γε τῶν αἰσθήσεων δεῖ ἐννοῆσαι, ὅτι πάντα τὰ ἐν ταῖς αἰσθήσεσιν ἐκείνου τε δρέγεται τοῦθ' ὃ ἐστὶν ἴσον, καὶ αὐτοῦ ἐνδεέστερά ἐστιν. ἢ πῶς λέγωμεν; Οὕτω. Πρὸ γὰρ τοῦ ἄρξασθαι ἡμᾶς ὁρᾶν, ἢ ἀκούειν, καὶ τᾶλλα αἰσθάνεσθαι, τυχεῖν ἔδει που εἰληφότας ἐπιστήμην αὐτοῦ τοῦ ἴσου ὃ, τι ἐστὶν, εἰ ἐμέλλομεν τὰ ἐκ τῶν αἰσθήσεων ἴσα ἐκείσε ἀνοίσειν.

Rather than wholly omit τοῦθ' ὃ ἐστὶν ἴσον with Forster, I would read πάντα τὰ ἐν ταῖς αἰσθήσεσιν ἐκείνου τε δρέγεται, ταῦθ' ὃ ἐστὶν, ἴσου, καὶ αὐτοῦ ἐνδεέστερά ἐστιν. ἐκείνου ἴσου that specific essence of equality, ὃ ταῦθ' ἐστὶν by participation of which these equal things, that are the objects of our senses, are what they are, i. e. equal.—Then, as the words πρὸ γὰρ τοῦ ἄρξασθαι ἡμᾶς ὁρᾶν ἢ ἀκούειν, &c., are certainly meant to express an inference, not a reason, the following emendation is requisite: πρὸ ΓΕ ΑΡΑ τοῦ ἄρξασθαι ἡμᾶς ὁρᾶν ἢ ἀκούειν, καὶ τᾶλλα αἰσθάνεσθαι, τυχεῖν ἔδει που εἰληφότας ἐπιστήμην αὐτοῦ τοῦ ἴσου κ. τ. λ.

P. 30. l. 17. ἀναμιμνήσκονται ἄρα Ἄ ΠΟΤΕ ἔμαθον.

P. 30. l. 30. ὑπερφυῶς, ὃ Σώκρατες, ἔφη ὁ Σιμμίας δοκεῖ μοι ἢ αὐτὴ ἀνάγκη εἶναι· καὶ εἰς καλὸν γε καταφεύγει ὁ λόγος.

εἰς καλὸν καταφεύγει) An allusion to hunting, I suppose; when the game betakes itself to a place favorable to the hunter.

P. 31. l. 15. Ἰωμεν δὴ, ἔφη, ἐπὶ ταῦτα, ἐφ' ᾧ περ ἐν τῷ ἔμπροσθεν λόγῳ. αὐτὴ ἡ οὐσία ἧς λόγον δίδομεν τοῦ εἶναι, καὶ ἐρωτῶντες καὶ ἀποκρινόμενοι, πότερον ὡσαύτως αἰεὶ ἔχει κατὰ ταῦτά, ἢ ἄλλοτ' ἄλλως; αὐτὸ τὸ ἴσον, αὐτὸ τὸ καλόν, αὐτὸ ἕκαστον, ὃ ἐστὶ τὸ ὄν, μὴ ποτε μεταβολὴν καὶ ἡντινοῦν ἐνδέχεται; Perhaps, αὐτὴ ἡ οὐσία, ἢ λόγῳ δίδομεν τὸ εἶναι.

P. 32. l. 6. ἐννοεῖς οὖν, ἔφη, ὅτι ἐπειδὴν ἀποθάνῃ ὁ ἄνθρωπος; τὸ μὲν ὁρατὸν αὐτοῦ σῶμα, καὶ ἐν ὁρατῷ κείμενον, ὃ δὲ νεκρὸν καλοῦμεν,

ω προσήκει διαλύεσθαι, καὶ διαπίπτειν, καὶ διαπνεῖσθαι, οὐκ εὐθὺς τούτων οὐδὲν πέπονθεν, ἀλλ' ἐπεικῶς συχνὸν ἐπιμένει χρόνον, ἐὰν μὲν τις καὶ χαριέντως ἔχων τὸ σῶμα τελευτήσῃ. καὶ ἐν τοιαύτῃ ᾧρᾳ καὶ πάνυ μάλα. συμπεσὼν γὰρ τὸ σῶμα καὶ ταριχευθὲν, ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες, ὀλίγου ὅλον μένει ἀμήχανον ὅσον χρόνον. Forster proposes καὶ ἐν τῇ αὐτῇ ᾧρᾳ.—Nothing, however, seems to require alteration, except the breathing of ᾧρᾳ, which should be smooth instead of rough, ἐν τοιαύτῃ ᾧρᾳ, with such care: i. e. With the care of embalming, which he is about to mention immediately afterwards; in such a state as that in which the care of embalming puts it.

P. 33. l. 7. γιγνώσκουσιν γὰρ, ἧδ' ὅς, οἱ φιλομαθεῖς, ὅτι παραλαβοῦσα αὐτῶν τὴν ψυχὴν ἡ φιλοσοφία ἀτεχνῶς διαδεδεμένη ἐν τῷ σώματι, καὶ προσκεκολλημένη, ἀναγκαζομένη δὲ, ὥσπερ δι' εἰργμοῦ, διὰ τούτου σκοπεῖσθαι τὰ ὄντα, ἀλλὰ μὴ αὐτὴν δι' αὐτῆς, καὶ ἐν πάσῃ ἀμαθίᾳ καλινδουμένην, καὶ τοῦ εἰργμοῦ τὴν δεινότητα κατιδοῦσα, ὅτι δι' ἐπιθυμίας ἐστίν, ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος ξυλλήπτωρ εἴῃ τῷ δεδέσθαι, ὅπερ οὖν λέγω, γιγνώσκουσιν οἱ φιλομαθεῖς, ὅτι οὕτω παραλαβοῦσα ἡ φιλοσοφία ἔχουσαν αὐτῶν τὴν ψυχὴν, ἡρέμα παραμυθεῖται, καὶ λύειν ἐπιχειρεῖ.

The conjunction καὶ must be inserted: ὅτι δι' ἐπιθυμίας ἐστὶ, ΚΑΙ ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος ξυλλήπτωρ εἴῃ τῷ δεδέσθαι.

P. 33. l. 17. λογιζομένη ὅτι ἐπειδὴν τις σφόδρα ἡσθῇ, ἢ φοβηθῇ, ἢ λυπηθῇ, ἢ ἐπιθυμήσῃ, οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν ὅσον ἂν τις οἴηθείη, ὅλον ἢ νοσήσας ἢ τι ἀναλώσας διὰ τὰς ἐπιθυμίας, ἀλλ', ὁ πάντων μέγιστόν τε κακῶν καὶ ἔσχατόν ἐστι, τοῦτο πάσχει, καὶ οὐ λογίζεται αὐτό.

οὐδὲν τοσοῦτον κακὸν ἔπαθεν) He receives no such trifling injury —.

P. 33. l. 31. ἀλλ' οὕτω λογίσαιτ' ἂν ψυχὴ ἀνδρὸς φιλοσόφου. καὶ οὐκ ἂν οἴηθείη τὴν μὲν φιλοσοφίαν χρῆναι ἑαυτὴν λύειν, λυούσης δὲ ἐκείνης, αὐτὴν παραδιδόναι ταῖς ἡδοναῖς καὶ λύπαις ἑαυτὴν, πάλιν αὐτὴν ἐγκαταδεῖν, καὶ ἀνήνυτον ἔργον πράττειν, Πηνελόπης τινὰ ἐναντίως ἰστὸν μεταχειριζομένην. Here again the conjunction καὶ is wanted: λυούσης δὲ ἐκείνης, αὐτὴν παραδιδόναι ταῖς ἡδοναῖς καὶ λύπαις ἑαυτὴν, ΚΑΙ πάλιν αὐτὴν ἐγκαταδεῖν—Unless indeed ἐγκαταδεῖν be taken for “ut illigent” αἱ ἡδοναὶ καὶ λύπαι scil. The construction being like *dederatque comam diffundere ventis*.—ἰστὸν ἐναντίως μεταχειριζομένην, because Penelope used to *undo* what was *done*; whereas the Soul is here said to *do* again what Philosophy had been at the pains of *undoing*.

P. 33. l. 36. ἐκ δὲ τῆς τοιαύτης τροφῆς οὐδὲν δεινὸν μὴ φοβηθῇ, ταῦτα δ' ἐπιτηδεύουσα, ὡς Σιμμία τε καὶ Κέβης, ὅπως μὴ διασπασθεῖσα

ἐν τῇ ἀπαλλαγῇ τοῦ σώματος, ὑπὸ τινῶν ἀνέμων διαφυσθηῖσα καὶ διαπταμένη οἰχεται, καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ.

Rather ταῦτά γ' ἐπιτηδεύουσα.

P. 33. l. 48. βαβαί, ὦ Σιμμία, ἡ που χαλεπῶς ἂν τοὺς ἄλλους ἀνθρώπους πείσαιμι, ὥς οὐ ξυμφορὰν ἡγοῦμαι τὴν παροῦσαν τύχην, ὅτι γε μὴδ' ὑμᾶς δύναμαι πείθειν, ἀλλὰ φοβεῖσθε μὴ δυσκολώτερόν τι νῦν διάκειμαι ἢ ἐν τῷ πρόσθεν βίῳ.

Although ὅτι might perhaps be tolerated, supposing τοῦτό φημι or some such words to be understood before it, yet the true reading is doubtless ΟΤΕ γε μὴδ' ὑμᾶς δύναμαι πείθειν.

P. 34. l. 11. τὸν γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λάβοντα καὶ δυσεξελέγκτοτάτον, ἐπὶ τούτου ὀχούμενον, ὥσπερ ἐπὶ σχεδίας, κινδυνεύοντα διαπλεῖσαι τὸν βίον.

Æschines; ἐπ' ὀνομάτων διὰ τῆς πολιτείας πλέοντα. In Ctesiphont.

P. 34. l. 21. ἐπειδὴν οὖν ἡ κατάξῃ τις τὴν λύραν, ἡ διατέμῃ καὶ διαρρήξῃ τὰς χορδὰς, εἴ τις διισχυρίζοιτο τῷ αὐτῷ λογῷ, ὥσπερ σὺ, ὡς ἀνάγκη ἔτι εἶναι τὴν ἁρμονίαν ἐκείνην, καὶ μὴ ἀπολωλέναι:—ἀλλὰ, φαιή, ἀνάγκη ἔτι ποῦ εἶναι αὐτὴν τὴν ἁρμονίαν, καὶ πρότερον τὰ ξύλα καὶ τὰς χορδὰς κατασαπῆσεται, πρὶν τι ἐκείνην παθεῖν.

Not εἴ τις διισχυρίζοιτο, but ΕΤΙ τις διισχυρίζοιτο. The sentence is intended to contain an affirmation, not a supposition: with εἴ τις it is left incomplete. κατασαπῆσεται also must be exchanged for κατασαπῆσέσθαι.

P. 34. l. 44. ὅτι μὲν γὰρ ἦν ἡμῶν ἡ ψυχὴ καὶ πρὶν εἰς τὸδε τὸ εἶδος ἔλθειν, οὐκ ἀντιτίθεμαι, μὴ οὐχὶ πάνυ χαριέντως, καὶ (εἰ μὴ ἐπαχθές ἐστιν εἰπεῖν) πάνυ ἱκανῶς ἀποδεδείχθαι: ὥς δὲ καὶ ἀποθανόντων ἡμῶν ἔτι ποῦ ἐστίν, οὐ μοι δοκεῖ τῆδε. ὥς μὲν (μέντοι H. Steph.) οὐκ ἰσχυρότερον καὶ πολυχρονιώτερον ψυχὴ σώματος, οὐ συγχωρῶ τῇ Σιμμίου ἀντιλήψει.

Rather, οὐ μοι δοκεῖ ΤΟΔΕ.

P. 35. l. 8. εἰ γὰρ ῥέοι τὸ σῶμα, καὶ ἀπολλύοιτο, ἔτι ζώντος τοῦ ἀνθρώπου, ἀλλ' ἡ ψυχὴ αἰεὶ τὸ κατατριβόμενον ἀνυφαίνει, ἀναγκαῖον μὲν τ' ἂν εἴη, ὅποτε ἀπολλύοιτο ἡ ψυχὴ, τὸ τελευταῖον ὕφασμα τυχεῖν αὐτὴν ἔχουσιν, καὶ τούτου μόνου προτέραν ἀπόλλυσθαι.

The indicative, ἀνυφαίνει is required.

P. 35. l. 9. ἀπολλυμένης δὲ τῆς ψυχῆς, τότε ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοιτο σῶμα, καὶ ταχὺ σαπὲν διοίχοιτο.

The true reading seems to be τότε ἤδη τῆς φύσεως τὴν ἀσθενείαν ἐπιδεικνύοι τὸ σῶμα.

P. 35. l. 15. εἰ γὰρ τις καὶ πλέον ἔτι τῷ λέγοντι, ἢ ἂν σὺ λέγεις, συγχωρήσεις, δοὺς αὐτῷ μὴ μόνον ἐν τῷ πρὶν καὶ γένεσθαι ἡμᾶς χρόνον εἶναι ἡμῶν τὴν ψυχὴν, ἀλλὰ μηδὲν κωλύειν, καὶ ἐπειδὴν ἀποθάνωμεν, ἐνίῳν ἔτι εἶναι καὶ ἕσσεσθαι, καὶ πολλάκις γενήσεσθαι καὶ ἀποθανεῖσθαι

αὐθις, (οὕτω γὰρ αὐτὸ φύσει ἰσχυρὸν εἶναι, ὥστε πολλάκις γιγνομένην ψυχὴν ἀντέχειν) δούς δὲ ταῦτα μηκέτι ἐκείνο συγχωροῖ, μὴ οὐ πονεῖν αὐτὴν ἐν ταῖς πολλαῖς γενέσεσι, καὶ τελευτῶσάν γε ἐν τινι τῶν θανάτων παντάπασιν ἀπόλλυσθαι, τοῦτον δὲ τὸν θάνατον καὶ ταύτην τὴν διάλυσιν τοῦ σώματος, ἢ τῇ ψυχῇ φέρεי ὀλεθρον, μηδένα φαίη εἰδέναι (ἀδύνατον γὰρ εἶναι ὁραοῦν αἰσθάνεσθαι ἡμῶν) εἰ δὲ τοῦτο οὕτως ἔχει, οὐδενὶ προσήκει θάνατον θαρβύοντι μὴ οὐκ ἀνοήτως θαρβεῖν, ὃς ἂν μὴ ἔχοι ἀποδείξαι, ὅτι ἐστὶ ψυχὴ παντάπασιν ἀθάνατόν τε καὶ ἀνώλεθρον.

Two slight corrections are requisite: δούς γε ταῦτα,—and εἰ δὲ τοῦτο οὕτως ἔχει, οὐδενὶ προσήκει.

P. 35. l. 23. ὅτι ὑπὸ τοῦ ἔμπροσθεν λόγου σφοδρὰ πεπεισμένους ἡμᾶς πάλιν ἐδόκουν ἀναταράξαι, καὶ εἰς ἀπιστίαν καταβαλεῖν οὐ μόνον τοῖς προειρημένοις λόγοις, ἀλλὰ καὶ εἰς τὰ ὕστερα μέλλοντα ρηθῆσεσθαι.

We must read—εἰς ἀπιστίαν καταβαλεῖν οὐ μόνον τοὺς προειρημένους λόγους, ἀλλὰ καὶ τὰ εἰς τὰ ὕστερα μέλλοντα ρηθῆσεσθαι.

P. 35. l. 43. ἔγωγ' ἂν, εἰ σὺ εἶην, καὶ με διαφύγοι ὁ λόγος, ἔνορκον ἂν ποιησαίμην, ὥσπερ Ἀργεῖοι, μὴ πρότερον κομήσειν πρὶν ἂν νικήσω. ἑμαυτὸν seems to have been omitted: ἔνορκον ἂν ἑμαυτὸν ποιησαίμην.

P. 35. l. 54. τελευτῶν δὲ, θαμὰ προσκρούων, μισεῖ τε πάντας, καὶ ἡγεῖται οὐδενὸς οὐδὲν ὑγιὲς εἶναι τοπάρᾳπαν. ἢ οὐκ ἤσθησαι οὕτω τοῦτο γιγνόμενον;

Perhaps ἢ οὐκ ἤσθησαι οὕτω τοῦτο γιγνόμενον;

P. 36. l. 9. (ἀλλὰ σοῦ νῦν δὴ προάγοντος, ἐγὼ ἐφεποίμην) ΕΦΕΙ-ΠΟΜΗΝ.

P. 36. l. 18.—μὴ ἑαυτὸν τις αἰτιᾶτο, μηδὲ τὴν ἑαυτοῦ ἀτεχνίαν, ἀλλὰ, τελευτῶν, διὰ τὸ ἀλγεῖν, ἄσμενος ἐπὶ τοὺς λόγους αὐτοῦ ἑαυτοῦ τὴν αἰτίαν ἀπόσασαιτο.

ἐπὶ τοὺς λόγους ἀφ' ἑαυτοῦ τ. α. α.

P. 37. l. 6. ὅδε μὲν γὰρ (λόγος) μοι γέγονεν ἄνευ ἀποδείξεως μετὰ εἰκότος τινὸς καὶ εὐπρεπείας, ὅθεν καὶ τοῖς πολλοῖς δοκεῖ ἀνθρώποις.

εἰκότος must be changed into εἰκόνος similitude; that similitude by which the soul had been compared to harmony.

P. 37. l. 28. ἀλλὰ προωμολόγηται, ἔφη, μηδὲν μᾶλλον μὴδ' ἦττον ἐτέραν ἐτέρας ψυχὴν ψυχῆς εἶναι. τοῦτο δ' ἐστὶ τὸ ὁμολόγημα, μηδὲν μᾶλλον μὴδ' ἐπιπλέον, μὴδ' ἦττον, μὴδ' ἐπ' ἑλαττον ἐτέραν ἐτέρας ἀρμονίαν ἀρμονίας εἶναι.

I have no doubt that Plato wrote—ἐτέραν ἐτέρας ψυχὴν ψυχῆς εἶναι — and ἐτέραν ἐτέρας ἀρμονίαν ἀρμονίας εἶναι. As to the meaning of this last, since the hypothesis is that the soul is a kind of harmony, to allow that one soul is not more or less a soul than another, is to allow that one harmony is not more or less harmony than another: not in general, (for see l. 19 of this

page of Plato) but in this particular view, by which the soul and harmony are regarded as convertible terms.

P. 37. l. 41. ἡ καὶ καλῶς δοκεῖ, ἥδ' ὅς, οὕτω λέγεσθαι; καὶ πάσχειν ταῦτα ὁ λόγος, εἰ ὀρθὴ ὑπόθεσις ἦν, τὸ, ψυχὴν ἀρμονίαν εἶναι;

The particle *ἀν* has been lost in transcribing: καὶ πάσχειν *AN* ταῦτα ὁ λόγος, κ. τ. λ.

P. 38. l. 11. πάνυ μοι οὖν ἀτόπως ἔδοξεν εὐθύς τὴν πρώτην ἔροdon οὐ δέξασθαι τοῦ σοῦ λόγου. ταῦτα δὲ οὐκ *ἀν* θαυμάσαιμι καὶ τὸν τοῦ Κἀδμου λόγον εἰ πάθοι.

Rather ταυτὰ δὲ — εἰ πάθοι.

P. 39. l. 3. οὐδὲ γε διότι ἐν γίγνεται ὡς ἐπίσταμαι, ἔτι πείθω ἑμαυτόν.

διότι) How; By what cause.

P. 39. l. 45. ὁ δὲ μοι φαίνονται ψηλαφῶντές οἱ πολλοί, ὥσπερ ἐν σκότει, ἀλλοτρίῳ ὀνόματι (Stob. et Ficin.) προσχρῶμενοι, ὡς αἴτιον αὐτὸ προσαγορεύειν.

ψηλαφῶντες) An allusion to a person groping in the dark: who, when he has taken hold of another, is very apt to mistake, and call him by a wrong name.

P. 40. l. 6. ἔδοξε τοίνυν μοι — δεῖν εὐλαβηθῆναι μὴ πάθοιμι ὅπερ οἱ τὸν ἥλιον ἐκλείποντα θεωροῦντες καὶ σκοπούμενοι πάσχουσι. διαφθείρονται γὰρ που ἔνιοι τὰ ὄμματα, ἐὰν μὴ ἐν ὕδατι ἢ ἐν τινι τοιούτῳ σκοπῶνται τὴν εἰκόνα αὐτοῦ. τοιοῦτόν τι καὶ ἐγὼ διανοήθην, καὶ ἔδωκα μὴ παντάπασιν τὴν ψυχὴν τυφλωθῆναι, βλέπων πρὸς τὰ πράγματα τοῖς ὄμμασι, καὶ ἐκάστη τῶν αἰσθήσεων ἐπιχειρῶν ἀπτεσθαι αὐτῶν. ἔδοξε δὲ μοι χρῆναι, εἰς τοὺς λόγους καταφυγόντα, ἐν ἐκείνοις σκοπεῖν τῶν ὄντων τὴν ἀλήθειαν. ἴσως μὲν οὖν, ὡς εἰκάζω, τρόπον τινὰ οὐκ ἔοικεν. οὐ γὰρ πάνυ συγχωρῶ, τὸν ἐν τοῖς λόγοις σκοπούμενον τὰ ὄντα ἐν εἰκόσι μᾶλλον σκοπεῖν ἢ τὸν ἐν τοῖς ἔργοις.

ὡς εἰκάζω is equivalent to ἡ εἰκὼν (or εἰκασμὸς) μου. — ὡς εἰκάζω, —τρόπον τινὰ οὐκ ἔοικεν, *my similitude or comparison is not altogether exact.* — ἐν εἰκόσι σκοπεῖν by images: as a person does who views the sun by reflection.

P. 40. l. 23. ἀλλ', ἐὰν τις μοι λέγῃ διότι καλὸν ἐστὶν ὀτιοῦν, ἢ ὅτι χρῶμα εὐανθὲς ἔχον, ἢ σχῆμα, ἢ ἄλλο ὀτιοῦν τῶν τοιούτων τὰ μὲν ἄλλα χαίρειν ἐγὼ (ταράττομαι γὰρ ἐν ἄλλοις πᾶσι) τοῦτο δὲ ἀπλῶς, καὶ ἀτεχνῶς, καὶ ἴσως εὐθὺς, ἔχω παρ' ἑμαυτοῦ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλόν, ἢ ἐκείνου τοῦ καλοῦ εἴτε παρούσια, εἴτε κοινωνία, εἴτε ὅπη δὴ καὶ ὅπως προσγενομένη. οὐ γὰρ ἔτι τοῦτο διίσχυρίζομαι.

I would read ὅπη δὴ καὶ ὅπως ΠΡΟΣΓΙΓΝΕΤΑΙ (scil. ἐκείνο τὸ καλόν.)

P. 40. l. 28. οὐδὲ σὺ *ἀν* ἄρα *ἀν* ἀποδέχοιο, εἴ τις τινὰ φαίη ἕτερον ἑτέρου τῇ κεφαλῇ μεῖζον εἶναι, καὶ τὸν ἐλάττω τῷ αὐτῷ τούτῳ ἐλάττω. ἀλλὰ διαμαρτύροιο *ἀν*, ὅτι σὺ μὲν οὐδὲν ἄλλο λέγεις ἢ ὅτι τὸ μεῖζον πᾶν ἕτερον ἑτέρου οὐδενὶ ἄλλῳ μεῖζόν ἐστιν ἢ μεγέθει.

Could it possibly escape the attention of Plato, that, when one person is said to be taller by the head than another, the head is mentioned not as the *cause*, but as the *measure* or *degree* of his tallness? The nature of relations and relative terms appears from several passages in his works to have perplexed him exceedingly.

P. 40. l. 39. καὶ μέγα ἂν βοῶν, ὅτι οὐκ οἶσθα ἄλλως πως ἕκαστον γιγνώμενον, ἢ μετασχὼν τῆς ἰδίας οὐσίας ἐκάστου οὐ ἂν μετᾴσχοι. καὶ ἐν τούτοις οὐκ ἔχεις ἄλλην τινὰ αἰτίαν τοῦ δύο γενέσθαι, ἀλλ' ἢ τὴν τῆς δυάδος μετᾴσχεσιν.

ἢ μετασχὼν) Than by partaking—

P. 41. l. 8. οὐδὲ γε αὐτὸ ὑπὸ Φαίδωνος ὑπερέχεσθαι τῷ ὅτι Φαίδων ὁ Φαίδων ἔστιν, ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν Σιμμίου σμικρότητα.

Perhaps οὐδὲ γε αὐτὸ ὑπὸ Φαίδωνος ὑπερέχεσθαι ΤΟΤΤΩ, ὅτι Φαίδων ὁ Φαίδων ἔστιν.

P. 41. l. 10. οὕτως ἄρα ὁ Σιμμίας ἐπανυμῖαν ἔχει σμικρὸς τε καὶ μέγας εἶναι, ἐν μέσῳ ὧν ἀμφοτέρων. τοῦ μὲν, τῷ μεγέθει ὑπερέχειν, τὴν σμικρότητα παρέχων· τῷ δὲ τὸ μέγεθος τῆς σμικρότητος παρέχων ὑπερέχον. καὶ ἅμα μειδιάσας, εἰκα, ἔφη, καὶ συγγραφικῶς ἔρειν.

We should read,— ἐν μέσῳ ὧν ἀμφοτέρων. ΤΩ, μὲν, (Φαίδωνι) τῷ μεγέθει ὑπερέχειν, (i. e. πρὸς τὸ ὑπερέχειν τῷ μεγέθει) τὴν σμικρότητα παρέχων· τῷ δὲ (Σωκράτει) τὸ μέγεθος τῆς σμικρότητος παρέχων ὑπερέχον.—συγγραφικῶς) On account of the similarity of sounds in παρέχων ὑπερέχον.

P. 41. l. 31. καὶ ἅμα βλέψας εἰς τὸν Κέβητα, εἶπεν, ἄρα μή που, ὦ Κέβης, καὶ σέ τι τούτων ἐτάραξεν, ὧν ὁδε εἶπεν; Οὐδ', ἔφη ὁ Κέβης, οὕτως ἔχω. καὶ τοιοῦτό τι λέγω, ὡς οὐ πολλὰ με ταραττεῖ.

Perhaps, ΟΥΚ, ἔφη ὁ Κέβης, οὕτως ἔχω· ΚΑΙΤΟΙ ΟΥ τοιοῦτό τι λέγω, ὡς οὐ πολλὰ με ταραττεῖ.

P. 41. l. 47. ἀλλ' ὁμως οὕτω πως πέφυκε καὶ ἡ τριὰς, καὶ ἡ πεμπάς, καὶ ὁ ἡμισὺς τοῦ ἀριθμοῦ ἅπας, ὥστε, οὐκ ὧν ὅπερ τὸ περιττὸν, ἀεὶ ἕκαστος αὐτῶν ἐστὶ περιττός.

ἡμισυς) That half of numbers which contains all the odd numbers.

P. 41. l. 52. φαίνεται οὐ μόνον ἐκεῖνα, τὰ ἐναντία, ἀλλήλα οὐ δεχομένα, ἀλλὰ καὶ ὅσα, οὐκ ὄντα ἀλλήλοις ἐναντία, ἀεὶ ἔχει τὰ ἐναντία· οὐδὲ ταῦτα εἰκοι δεχομένοις ἐκείνην τὴν ιδέαν, ἢ ἂν τῇ ἐν αὐτῇ οὕσῃ ἐναντία ᾗ, ἀλλ' ἐπιούσης αὐτῆς, ἥτοι ἀπολλύμενα ἢ ὑπεκχωροῦντα.

The argument requires,—δεχομένοις ἐκείνην τὴν ιδέαν, ἢ ἂν τῇ ἐν ΑΤΤΟΙΣ οὕσῃ ἐναντία ᾗ.

P. 42. l. 7. ἐπὶ τὸ τοιοῦτον δὴ, φαμέν, ἢ ἐναντία ιδέα ἐκείνη τῇ μορφῇ ᾗ ἂν τοῦτο ἀπεργάζεται, οὐδὲ ποτ' ἂν ἔλθοι.

And here again it requires ἐκείνη τῇ μορφῇ, ἢ ἂν τοῦτο ἀπεργάζεται.

P. 42. l. 13. ἀλλ' ὅρα δὴ εἰ οὕτως ἐρίξῃ· μὴ μόνον τὸ ἐναντίον τὸ ἐναντίον μὴ δέχεσθαι, ἀλλὰ καὶ ἐκεῖνο, ὃ ἂν ἐπιφέρει τὸ ἐναντίον ἐκεῖνον, ἐφ' ὃ, τι ἂν αὐτὸ ἴη, αὐτὸ τὸ ἐπιφέρειν τὴν τοῦ ἐπιφερομένου ἐναντιότητα μὴδὲ ποτε δέξασθαι.

ἀλλὰ καὶ ἐκεῖνο but that that also, ὃ ἂν ἐπιφέρει which brings, τι any thing, ἐναντίον opposite, ἐκεῖνον to that, ἐφ' ὃ, τι ἂν αὐτὸ ἴη to which itself is going, αὐτὸ τὸ ἐπιφέρειν, that this very thing itself, I say, which brings another with it, μὴδέποτε δέξασθαι can never admit, τὴν ἐναντιότητα the opposite, τοῦ ἐπιφερομένου of that which is brought with it.

P. 42. l. 22. εἰ γὰρ ἔροίό με, ὃ ἂν τί ἐν τῷ σώματι ἐγγένηται θερμὸν ἔσται, οὐ τὴν ἀσφαλῇ σοι ἐρῶ ἀπόκρισιν ἐκείνην, τὴν ἀμαθῆ, ὅτι ὃ ἂν θερμότης, ἀλλὰ κομψοτέραν ἐκ τῶν νῦν, ὅτι ὃ ἂν πῦρ.

Here is the nominative of the relative erroneously for the dative; it should be, ὃ ἂν θερμότης—— and ὃ ἂν πῦρ.

P. 42. l. 53. ὁπότε δὴ τὸ ἀθάνατον καὶ ἀδιάφθορόν ἐστιν, ἄλλοτι ψυχὴ ἢ εἰ ἀθάνατος τυγχάνει οὕσα, καὶ ἀνώλεθρος ἂν εἴη;

Either ἄλλοτι ἢ ψυχῇ, εἰ ἀθάνατος τυγχάνει οὕσα, καὶ ἀνώλεθρος ἂν εἴη; or ἄλλοτι ψυχῇ, εἰ ἀθάνατος τυγχάνει οὕσα, κ. α. α. ε.—ἢ being omitted.

P. 43. l. 8. οὐ μόνον γ', ἔφη, ὦ Σιμμία, ὁ Σωκράτης, ἀλλὰ ταῦτά τε εὖ λέγεις, καὶ τὰς γε ὑποθέσεις τὰς πρώτας καὶ εἰ πισταὶ ἡμῖν εἰσὶν, ὅμως ἐπισκεπτεῖται σαφέστερον.

Perhaps εἰ καὶ πιστὰ ἡμῖν εἰσὶν, although we rely on them.— and for ἐπισκεπτεῖται ἐπισκεπτέα neuter: which governs τὰς ὑποθέσεις. an Attic form.

P. 43. l. 30. ἀφικομένην δὲ ὅτιπερ αἱ ἄλλαι, τὴν μὲν ἀκάθαρτον, καὶ τι πεποιηκυῖαν τοιοῦτον, ἢ φόνων ἀδίκων ἡμμένην, ἢ ἄλλα ἄττα τοιαῦτα εἰργασμένην, ἃ τούτων ἀδελφὰ τε καὶ ἀδελφῶν ψυχῶν ἔργα τυγχάνει ὄντα, ταύτην μὲν ἅπας φεύγει τε καὶ ὑπεκτρέπεται.

τοιοῦτον) i. e. ἀκάθαρτον.

P. 43. l. 36. πολλοὶ δὲ εἰσι καὶ θαυμαστοὶ τῆς γῆς τόποι· καὶ αὕτη οὔτε οἶα οὔτε ὅση δοξάζεται ὑπὸ τῶν περὶ γῆς εἰωθότων λέγειν, ὥς ἐγὼ ὑπὸ τινος πέπυσμαι.

Forster reads πέπεισμαι: but the true reading seems to be, ὥς ἐγὼ ΑΠΟ τινος πέπυσμαι. πέπυσμαι I have been told, or have heard.

P. 43. l. 44. εἰ ἔστιν (ἢ γῇ) ἐν μέσῳ τῷ οὐρανῷ, περιφερὴς οὕσα, μὴδὲν αὐτῇ δεῖν μήτε ἀέρος πρὸς τὸ μὴ πεσεῖν, μήτε ἄλλης ἀναγκῆς μηδενίαις τοιαύτης. ἀλλὰ ἱκανὴν γε εἶναι αὐτὴν ἰσχεῖν τὴν ὁμοιότητα τοῦ οὐρανοῦ αὐτοῦ ἐαυτῷ πάντη, καὶ τῆς γῆς αὐτῆς τὴν ἰσορροπία.

The construction is ἀλλὰ τὴν ὁμοιότητά γε τοῦ οὐρανοῦ αὐτοῦ ἐαυτῷ πάντη εἶναι ἱκανὴν ἰσχεῖν αὐτὴν (γῆν).

P. 44. l. 12. καὶ οὔτε φύεται ἄξιον λόγου οὐδὲν ἐν τῇ θαλάττῃ,

οὔτε τέλειον, ὡς ἔπος εἰπεῖν, οὐδέν ἐστι. σήραγγες δὲ καὶ ἄμμος, καὶ πηλὸς ἀμήχανος, καὶ βόρβοροι εἰσιν, ὅπου ἂν καὶ ἡ γῆ ᾖ, καὶ πρὸς τὰ παρ' ἡμῖν κάλλη κρίνεσθαι οὐδ' ὅπωςτιοῦν ἄξια.

ὅπου ἂν καὶ ἡ γῆ ᾖ) Where it touches the land: on the shores of it.

P. 44. l. 15. εἰ γὰρ δεῖ καὶ μῦθον λέγειν καλὸν, καὶ ἄξιον ἀκοῦσαι, ὃ Σιμμία, ὅσα τυγχάνει τὰ ἐπὶ τῆς γῆς ὑπὸ τῷ οὐρανῷ ὄντα.

τὰ——ὑπὸ τῷ οὐρανῷ ὄντα) The parts above the gross lower air, and immediately under the true sky.

P. 44. l. 20. ἐκεῖ δὲ πᾶσαν τὴν γῆν ἐκ τοιούτων εἶναι, καὶ πολλὰ ἔτι ἐκ λαμπροτέρων καὶ καθαρωτέρων ἢ τούτων. τὴν μὲν γὰρ ἀλουργῇ εἶναι, καὶ θαυμαστήν τὸ κάλλος· τὴν δὲ χρυσοειδῆ· τὴν δὲ, ὅση λευκῇ, γύψου ἢ χιόνος λευκοτέραν.

ὅση λευκῇ) A parenthesis, as much as is white.

P. 46. l. 25. οὐ πείθω, ἔφη, ὦ ἄνδρες, Κρίτωνα, ὡς ἐγὼ εἰμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος, καὶ διατάττων ἕκαστα τῶν λεγομένων, ἀλλ' οἶταί με ἐκείνον εἶναι, ὃν ὄψεται ὀλίγον ὕστερον νεκρὸν, καὶ ἐρωτᾷ δὴ πῶς με δεῖ θάπτειν· ὅτι δὲ ἐγὼ πάλαί πολὺν λόγον πεποίημαι, ὥς, ἐπειδὴν πῶς τὸ φάρμακον, οὐκέτι ὑμῖν παραμενῶ, ἀλλ' οἰχήσομαι ἀπὼν εἰς μακάρων δὴ τινὰς εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, παραμυθούμενος ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμαυτόν.

I think it should be ; ταῦτά TOI δοκῶ αὐτῷ ἄλλως λέγειν.

αὐτῷ) Κρίτωνι.

ANALOGICAL MEMORY.

YOUR Correspondent, S. Y. (in No. LI. p. 196. under the head of *Chronological Mnemonics*, and again in No. LVIII. p. 340. Art. *Technical Memory*) has, I think, conferred on the cause of literature an important service, by showing how several facts, historical or miscellaneous, may be recalled to the mind by a very simple technical process, which, as he rightly observes, amply atones by its great usefulness and easy application for any want of dignity which the fastidious scholar may detect in the system.

Perhaps you will favor me by inserting in your highly useful miscellany, a few more instances of nearly the same kind which have occurred to me as capable of being similarly illustrated.

e. g. If we desire to know on what days of the month the Ides fell in the Roman Calendar. The origin of the word *Ides* is the old Latin verb *iduarē*, q. d. *in duas partes distribuere*. Add *M* to *Id*, and the syllable *Mid*, the half of *Middle*, will direct us to March and May, two of the months in which the Ides were the fifteenth day—the other months were July and October; in the remaining eight, the 13th was the day of the Ides. The Nones (nonas) were, in all months, counting inclusively, nine days from the Ides.

2. Of Arcadius and Honorius, the two sons of Theodosius the Great, I desire to know which reigned in Constantinople, and which in Rome. Arcadius—Constantinople: Honorius—Rome. A. C. H. R.

3. The Roman people were originally divided by Romulus into three tribes, which number was increased by Servius Tullius to thirty-five; and each tribe was subdivided into ten Curiae *tres triginta et quinque tribus*. *Decem Curiae*.

4. In the ancient mythology, there were reckoned three Cupids, four Venuses, five Minervas—The following lines will assist the memory—

In mytho veteri *tres* constituuntur *Erotes*,

Quatuor at *Veneres*, dum *quinque* fuere *Minervæ*.

5. Of the Argonautic Expedition, the Theban War, and the Siege of Troy, which came first, which last?—They took place in the order of the letters, and nearly 40 years intervened between each two. A. (Argonaut.) The. (Theb.) Tr. (Troy.) Their respective dates are 1263, 1225, and 1184, B. C.

6. Which is the *Keri*, and which the *Chetib*, in the Hebrew Bible of Vander Hooght, and others? *keRi maRgin*, *cheTib*, *TexT*, therefore the *Keri* is the *marginal*, and the *Chetib* the *Textual* reading.

7. Of the *Targum* and *Talmud*, which was the Chaldee Paraphrase, and which the *doctrinale* or traditional compilation? *Targum Paraphrase*, therefore the *Talmud* was the exposition.

8. The *arteries* convey the blood *from*, the *veins* to the heart: *arteria ab—venæ versus*.

9. Epaminondas was slain at the battle of Mantinea, (fought A. C. 363.) *EpaMinondas*.

10. Rome was founded A. C. 753. The three uneven numbers after 1 taken in the inverse order.

11. In the reign of Frederic the Second, Emperor of Germany, about A. D. 1212, arose the factions of the Guelphs and Ghibellines. Of these, the former espoused the cause of the Pope (Innocent III.), and the latter, that of the Emperor. Guelphs Pope. (3 ps together.)

12. In what year, and place, and under what circumstances, did Protestantism arise?

The following familiar verses may be easily remembered—

In fifteen hundred twenty-nine
At Spire the Protestants combine
Against thy tyrannous decree,
Stern Ferdinand of Germany—
Thy brother Charles¹ affords his aid,
Subjecting to a strict blockade
Seventh Clement in his own chateau,
Named from its Angel, Angelo.

¹ Charles V. Emperor of Germany.

13. In the French revolutionary Calendar, the months were thus terminated: three in *aire*—*Vindemiaire*, *Brumaire*, *Frimaire*; three in *ose*—*Nivose*, *Pluviose*, *Ventose*; three in *al*—*Germinal*, *Floreal*, *Prairial*; three in *dor*—*Messidor*, *Thermidor*, *Fructidor*: the name of each month being descriptive of the particular weather or agricultural operation then usually prevalent: to remember this, combine the initial letters, forming the word *aoda*. The year began at the Autumnal Equinox; and five intercalary days were added in compliment to the Revolution, to make up the number 365. The Sabbath was formally abolished; and the month divided into five decades, as the ancient Athenian month.

These few instances may perhaps induce some one of your learned Correspondents to add to the number.

C. A. W.

Tansor Parsonage, May, 1825.

SOME REMARKS ON THE VALUE OF ROMAN TRAGEDY.

No. II.—[Continued from No. LXI.]

FROM our preliminary historical observations in a former number, we pass on to a closer consideration of the value and nature of Roman Tragedy.

We can conceive an original Roman tragedy, in which nothing is borrowed from the Grecian, but the free and genuine production of the individual Roman character; and two individuals distinguished both by their learning and knowledge of antiquity, viz. A. Schlegel,¹ and Creuzer,² have endeavored to trace the lineaments of such a tragedy. "Such a genuine Roman tragedy," says Schlegel, "would have differed entirely from the Grecian both in matter and form; it must, according to the old Roman character, have been throughout of a religious and patriotic nature."

Greek tragedy represents the mighty strivings of the heroic age, as surpassing the boundaries and laws of human power, and therefore engaged in struggling with the superior forces of fate; and in such a struggle of free-will with the all-ruling power

¹ A. Schlegel's *Vorlesungen über dramatische Kunst*, Vol. ii. p. 30:—

² Creuzer's *Symbolik*, Vol. iii. p. 995.

of fate, an individual is presented to our view, at one time perishing in hostile variance, and at another finally reconciled to these overwhelming powers. Each of the three great tragic geniuses; Æschylus, Sophocles, and Euripides, has his peculiarities, but the theme is generally the same with them all.

To the old Roman mind there was nothing higher and more sacred than their country, and nothing greater or more venerable, than to live and die for it. Therefore the religion of the Romans was merely patriotic and national in its import; it had not that artificial flexibility which is inherent in the Greek, but rested on a steady, positive, and historical basis. To the old Roman (we speak not of their latter degeneracy) the gods were gods of Rome; grown up, as it were, with the eternal city, defending and protecting its destiny; they could never forsake their sacred abodes there, as Camillus once reminded the Romans. The religious faith, and also the faith in the superior destiny of Rome, were intimately interwoven in the ancient character of this people; every thing connected with this faith was unalterable, austere, and involved in sacerdotal secrecy.¹

We therefore agree with Mr. Schlegel, that a genuine and national Roman tragedy would, as well in its subject as in the *leading tragic ideas*, have been quite original; and that *voluntary self-sacrifice* would have been the principal idea—sacrifice for the prosperity, glory, or safety of the country, in deep submission to the will of the gods. The whole character of the passions too, would, in accordance to the peculiar qualities of such a religious-patriotic tragedy, have been distinguished from that of the Greek tragedy.

Mr. Schlegel says, "The idea of such a genuine Roman tragedy is the idea of a being, never brought forth from the empire of possibility to that of reality." But the subject of several Roman tragedies was taken from Roman history; on which account, Evanthius (de tragœd.) could say, concerning the national Roman tragedies: "prætextata ab dignitate personarum et Latina historia petitur." But as soon as this was done, the poet was obliged to leave the fundamental theme of Greek tragedy, and a composition must arise, approaching more or less the model of such a genuine Roman production as we have spoken of. What have the sons of Rome, so great by their devotedness to their country and to their deities, and so cele-

¹ Vide Schlegel and Creuzer. Also the fine remarks of Dion. Halicarnass. on the religion of the Romans.

brated by the moral prodigies of such a sanctified power of the will—what have they in common with the haughty, overbearing, and heaven-contending heroes of the Greek fable? What has the sublime death of a Roman, perishing in his duty, common with the horrible destruction in which the criminal race of the Labdacides and Pelopides are involved by an avenging fatality? The fundamental tendency, the nature of the passions, the whole spirit of such a piece must differ essentially from the Greek compositions.

In the universal wreck of Roman tragedy, we must, therefore, chiefly regret the loss of these original pieces. To pass over the latter attempts of this kind, when the true Roman genius had long ago vanished, (Curiatius Meternus wrote *Cato*, *Domitius*, *Nero*; the *Octavia* of Seneca is still extant; *Diomedes*, p. 487. mentions a piece called *Marcellus*;) the achievements of this description by the masters of earlier times must be the more interesting to us, when we call to mind the following verses of Horace :

Nil intentatum nostri liquere poetæ
Nec minimum meruere decus; vestigia Græca
Ausī deserere et celebrare domestica facta.

How many tragedies of this description, of which the subject was taken from Roman history, have been composed, is not known; but mention is made of *Paullus* (perhaps *Macedonicus*) by Pacuvius, and of *Brutus* and *Decius* by Attius.¹ But this national Roman tragedy (so to call it) was not farther developed and improved, and we are the less able to judge of its value, inasmuch as the scanty relics of Roman tragedy refer to imitations of the Greeks. As in general the more and more prevailing taste for the literature of the Greeks prevented the full cultivation of a truly national literature; so it in like manner stopped the national tragedy from arriving at maturity. The tragic muse pursued the road, which she had at first taken in imitating the Greek; and treading on the territory of her Grecian mistress, she was, by her, furnished with the subject, the plan, the religious ideas, and the costume. Some features, however, she received from her native country, and these,

¹ Plank de *Medea*, p. 32. refers also the *Scipio* by Ennius, and Signorello, (*Storia critica dei theatri*, vol. ii. p. 21.) the *Romulus* by Nævius to this species. But others differ from them. It appears from Varro L. L. p. 92. ed. Bip. that the *Romulus* was rather of a comic nature.

Kordes has diligently considered this subject in his German translation of Eberhard, *de statu artium humanitatis apud Romanos*. Altona, 1801.

doubtless, chiefly distinguish the earlier Roman tragedy from the latter.

After these reflections we have to reply to the following query: what degree of perfection has the Roman theatre attained in imitating the Greek, and what was peculiar to it?

In this view two circumstances speak in favor of the Roman tragedy, which, taken together, are of considerable weight.

The first of these circumstances is this: the tragic poets did not (as some of the epic poets very awkwardly did) choose for models the Alexandrines, which put learning and an affectation of art in the place of genius, but the immortal examples at Athens.¹ Though in the time of Cicero, the taste for the Alexandrines in tragedy also found its way to Rome.²

The second circumstance to which we have alluded, consists in the judgments of those Roman critics, whose authority is every where acknowledged.

When the Roman poets began to counterfeit the Greek tragedy, it was particularly required, that the whole texture of tragic ideas, and which was so artfully refined, on which the Greek master-pieces rested, should be comprehended with clearness and sagacity, and, with artificial talent, reproduced in their compositions, if they wished to be successful. But just on this principal point—the plan and arrangement of the tragedies—our scanty remains give us no information at all; we must, therefore, depend entirely on the testimonies of ancient critics. Concerning diction and the expression of the passions, we are better able to form a judgment.

Horace is, undoubtedly, one of the most important authors concerning the subject under review, and his expressions respecting the elder Roman dramatists, have not a little contributed to spread an unfavorable opinion with regard to them. It is particularly Ep. ii. 1. and the letter to the Pisoes, which here come into consideration. On a closer examination, however, it appears most clearly, that his censures were directed rather against the comic than the tragic poets, and that he by no means

¹ Næck in his *Schedis Criticis*, Halæ, 1812, has defended the Alexandrines, though he could not free them from the above-mentioned reproach. Beck also, "*de sæculo Ptolemæorum*," agrees in this point. That the Roman tragics did not imitate the Alexandrines is universally granted, and Scaliger, with all his endeavors to trace out something of this kind, could offer nothing but trifling conjectures. Scalig. ad Varr. L. V.

² Vide Cic. *Tuscul.* vol. iii. p. 19; and the interpretation of this passage, Salm. ad Sol. p. 601; Toup. in *Epist. Crit.* p. 132. ed. Lips.

denies the inventive faculty and genius of the latter: the censures of the critic are concentrated in the following verses:

Nam spirat tragicum satis et feliciter audet
Sed turpem putat in scriptis metuitque lituram.

These verses are by no means unfavorable to them. We may allow, that their language was in some measure rough and unpolished; we may even grant, that some of the first attempts were little more than translations of Greek pieces into this harsh language; but that the Pacuviuses and Attiuses, these masters in the elder tragedy, were not deficient in bold and ingenious conceptions and successful execution, is not only not denied but even proved by this passage. With regard to the language of the elder poets, it is known and agreed, that the delicate and fastidious taste of the Augustean age, which could not endure the antique rust (*nobilem sermonis æruginem*) of the Roman tongue,¹ frequently misled Horace into unjust judgments;² the opinion of Quintilian is more equitable on this point. Here, however, we are pretty competent to judge for ourselves.

Quintilian says (*Inst. Or. x.*): "*Tragœdiæ scriptores veterum Attius atque Pacuvius; clarissimi gravitate sententiarum, verborum pondere, auctoritate personarum. Ceterum nitor et summa in excolendis operibus manus magis videri potest temporibus quam ipsis defuisse. Virium tamen plus Attio tribuitur; Pacuvium videri doctiorem qui esse docti affectant, volunt.*" Cf. v. 13.

I cite Quintilian before Cicero, because some scholars have upbraided him with being prepossessed in favor of Roman literature; and have suspected, that whilst he endeavored to counteract the partial taste of the time, which could only relish Greek writings, he fell into the contrary error of extolling too much the elder Roman productions. But if we consider the decided tone, in which, in numberless passages, he expresses his commendation of the Roman tragedies, and if we reflect how cautious a scholar of the first order ought to be, in order that he may not endanger his reputation by making unguarded assertions, we cannot reasonably detract any thing essential from his remarks. Now he praises his countrymen for their inventive powers, (fol-

¹ The French judge of Shakespeare in the same manner; they perceive in him the *vestigia ruris*: is Shakespeare the less great on this account?

² Vide Manso's *Vermischte Schriften*. Berlin, 1821.

lowing, however, as we have repeatedly remarked, the leading ideas of Greek tragedy,) execution, and expression of the passions. For instance (Acad. i. 3.): "an quia delectat Ennius; Pacuvius; Attius;—qui non verba, sed vim Græcorum expresserunt poetarum?"¹

De Fin. i. 2. "Quis tam inimicus est nomini Romano, quin Ennii Medeam, aut Antiopam Pacuvii spernat." He frequently praises the lively and natural expression of the passions. De Orat. ii. 47. Tusc. iii. 19. (præclarum carmen! est enim et rebus et verbis et modis lugubre!) Tusc. i. 35. De Divin. i. 31. With regard to the force of sentences (sententiarum gravitas); Ep. ix. 12. Tusc. iii. 13, 31. De Off. i. 18. To these testimonies, I add some others of less authority, though by no means to be contemned. Vell. Pater. i. 17. "Nisi aspera ac rudia repetas, et inventi laudanda nomine, in Attio circaque eum tragœdia est." ii. 9. "Clara etiam per idem ævi spatium fuere ingenia, in Togatis Afranii; in Tragœdiis Pacuvii atque Attii usque in Græcorum ingeniorum comparationem evecti, magnumque inter hos ipsos facientis operi suo locum Ennii." Ovid. Amor. i. 15:

Ennius arte carens, animosique Attius oris,
Casurum nullo tempore nomen habent.

Zoist. v. 7, 25. With these quotations may be compared the praises of these celebrated poets by Pliny, xxxiv. 5. Valer. Max. viii. 14, 1, 2. Vitruv. L. ix. præf. Columella, præf. Z. i. where he classes Attius with Virgil; Fronto (opp. ed. med. i. p. 25, 26, 176). Gellius, i. 24. ix. 3.

In these unanimous depositions of Roman writers, even of a latter age, when the learned disdained the old Roman literature, respecting the internal excellence of the earlier tragedy of this people, we only meet with the fault which some of them find with the harsh and unpolished language—a fault, however, of small note in our eyes, as we have before observed. The metrical art, too, is merely the result of successive exertion and improvement, and the latter tragic poets could far surpass the earlier ones in this point, (Bentley in Horat. A. P. 260.) though they could not equal them in other and more important respects. But it is known, that Pacuvius and Attius were very successful in imitating even the most difficult Greek metres, so far as the language of the time would allow them.² Now if we take a view of the remains of these poets,

¹ De Nat. Deor. ii. 36. De Orat. i. 58. iii. 8. Tusc. ii. 20. Scalig. ad Varr. L. L. ii. pp. 139, 145. Heinrich de Pac. dulor. p. v.

² Hermann Elem. doct. Metr. pp. 90, 158.

we shall certainly find a language somewhat harsh and uncultivated when compared with that of later writers, though by no means destitute of ornament and beauty, and sufficiently cultivated for poetical productions of every description. To compensate, however, for these defects, we discover those peculiar characteristics of the Roman idiom, in which it doubtless surpassed the Greek tongue, and which already began to vanish in the Augustean age—viz. strength and energy, dignity, majesty, and simplicity, in their original vigor and abundance. As to the expression of the passions, not only of the vehement and pathetic, but also of those of a more tender description—to the strength of the sentences—to the animated delineations, we every where discover the genuine marks of Genius; nay, among these relics, we find passages whose inimitable beauties are allowed by all competent critics. What poet, for instance,—to take only two or three examples—has expressed the following idea in a finer manner than Attius (ap. Non. *dulcitas*) :

O suavem linguæ sonitum, O dulcitas
Conspirantis animæ !

Cicero de Orat. ii. 47: *Quem ætate exacta indigem*

*Liberum lacerasti, orbasti, extinxi; neque fratris necis,
Neque gnati ejus parvi, qui tibi in tutelam est traditus?*

where Cicero observes: “quæ si ille histrio, quotidie quum ageret, tamen agere sine dolore non poterat: quid? Pacuvium putatis in scribendo leni animo et remisso fuisse?” Cic. *Tusc.* i. 44. “Ecce alius exoritur e terra, qui matrem dormire non sinat:

*Mater, te appello, tu, quæ curam somno suspensam levas,
Neque te mei miseretur; surge et sepeli natum.”*

“Hæc,” continues Cicero, “cum pressis et flebilibus modis, qui totis theatris mœstitiam inferunt, concinuntur.” Gellius ii. 26:

*Cedo tamen pedem lymphis flavis, flavum ut pulverem
Manibus iisdem, quibus Ulyssi sæpe permulsi, abluam,
Lassitudinemque minuat manu molli tudine.*

Cic. de Nat. Deor. ii. 35. where a herdsman, who had never before seen a ship, speaks in admiration:

*Tanta moles labitur
Fremebunda ex alto ingenti sonitu et spiritu
Præ se undas volvit: vortices vi suscitât, &c. &c.*

But it is not here our intention to make a selection of fine passages in order to prove that which is generally acknowledged; we therefore refer those of our readers who wish for more examples of this kind to the following quotations: Cic. de Orat. iii. 39. de Div. i. 31. *Tusc.* i. 16; ii. 10; iii. 19. and to the numerous places already cited.

BIBLICAL CRITICISM.

On the First and Second Chapters of St. Matthew ; comprising a view of the leading Arguments in favor of their Authenticity, and of the principal Objections which have been urged on the subject. By LATHAM WAINSWRIGHT, M. A. F. S. A., of Emman. Coll. Cambridge, and Rector of Gt. Brickhill, Bucks, &c.

No. V.—[Continued from No. LXII.]

II. IF we now advert to the *second* mode of proof, we shall find the result to be equally favorable to the affirmative side of the question. Next to the authority of ancient manuscripts, the early *Versions* of the Sacred Writings are to be resorted to with most confidence, in deciding the merits of any critical controversy. In the application therefore of this criterion to the point in dispute, we may observe that the two first chapters of St. Matthew are included in all those versions which can be considered as at all entitled to influence our judgments. And here another circumstance merits our observation,—that while the antiquity of the oldest manuscripts now in our possession cannot be traced farther back than the 5th century, or at the very utmost to the fourth, some of the versions which have descended to the present period, have been proved by the researches of the learned to have existed at least as early as in the second, if not in the first century. The ancient versions which have principally occupied the attention of scholars consist of two classes, according as they originated among the *Eastern* or the *Western* Christians. Of the former division are the old and new *Syriac* versions,¹ the *Coptic*, the *Sahidic*, the *Arabic*, the *Æthiopic*,

¹ Of the different *Syriac* versions of the New Testament, the oldest and the most important is that which is usually known by the title of the *Peshito*—a *Syriac* word signifying *literal*. Critics, however, have not coincided in their sentiments respecting its degree of antiquity. Bishop Walton, Tremellius, and Jones, were of opinion that this version was made in the time of the apostles, and Abulpharagius, the historian of Syria, asserted that the New Testament was translated into the language of that country by the Apostle Thaddæus, or Adæus, as he is called by the Syrians. Though the evidence for this fact did not satisfy Michaelis, he yet considered this translation to have been made either in the latter part of the first century, or in the beginning of the second. Dr. Marsh

the *Armenian*, and the *Persic*. Among the latter class, or those of Western origin, the most celebrated are the *Latin*

differs from this learned writer, and advances arguments of no trifling weight, to show that it could not have existed earlier than the middle of the second century. This antiquity, however, is very great, and highly satisfactory. Among several Syriac versions of more modern date, the one of greatest celebrity is that which has obtained the name of the *Philoxenian* version. It was made in the year 508, under the patronage of Philoxenus, bishop of Hierapolis, by Polycarp his rural bishop, and though more literal than the Peshito, it is not esteemed of equal value. An edition of this version, with annotations, was published by Dr. White, the late Laudian Professor of Arabic at Oxford. Respecting the antiquity of the other principal versions, the learned have likewise differed, but several of them are capable of being traced to a very early date. Thus the *Coptic*, an edition of which was published at Oxford in the year 1716, by David Wilkins, (a Prussian by birth, but afterwards ordained a priest in the English church,) is referred by some to the third century, and by others to the fifth. The Coptic, it is well known, was the ancient language of the Egyptians before their conquest by the Saracens, but the inhabitants of Upper Egypt, or Said, made use of a dialect which differed in many respects from the former, and has been called the *Sahidic*. In this dialect what is now termed the *Sahidic version* was written. A printed edition of fragments from this version was commenced by Dr. Woide, and was completed at Oxford in 1799, by Dr. Ford. This version has a remarkable coincidence with the Codex Cantabrigiensis, and there are very strong arguments for believing that it existed as early as in the *beginning of the second century*. In *Arabic* there are several ancient versions, some of which appear to have been made from the Syriac, the Coptic, or the Latin, and these of course possess no authority beyond the copies from which they were taken; while others exhibit evident marks of having been translated immediately from the *Greek*. Of the latter description is the Arabic version of the four Gospels, an edition of which was printed at Rome in the year 1591. It is the general opinion of critics that no version of the New Testament existed in Arabic prior to the time of Mahomet, though some divines contend for a higher antiquity. When the *Æthiopic* version was made, has not been ascertained with any degree of certainty. Chrysostom in his Homily on St. John, mentions that the *Æthiopians* possessed a translation of that gospel in his time, and we may conclude, of the rest of the New Testament. Michaelis considers the present version, an edition of which was published at Rome in 1548, as the same with that referred to by Chrysostom. Others are of opinion that it was made by Frumentius, a bishop in the fourth century, who preached the Christian religion to the *Æthiopians*. It frequently coincides with the Codex Alexandrinus, and with the quotations of Origen, and appears to have been translated from the Greek. Ludolf, so celebrated for his great attainments in oriental literature, was the first European who devoted his talents to the history, language, and learning of *Æthiopia*, and his works contain the best account of the *Æthiopic* version. The *Armenian* language appears to have had no alphabetical characters peculiar to itself till the time of Meisrob, by whom they were invented in the fourth century. The New

versions, the *Gothic*, the *Slavonian*, and the *Anglo-Saxon*. Now in all these ancient translations of the scriptures of the

Testament was translated by Meisrob, in conjunction with Isaac, patriarch of Armenia, and other men of learning, in the beginning of the fifth century. There were two versions, it appears, made from the Syriac, and one from the Greek, under the direction of the same persons; and of the last a printed edition was published in 1666 and 1668, by Uschan Bishop of Erivan in Armenia. La Croze of Berlin, one of the few Europeans who have applied themselves to the study of the Armenian language, considered this version as highly valuable. Of the *Persic* versions the oldest is that which is printed in the London Polyglot containing only the four gospels. But as those which have been hitherto examined were evidently translated from the Syriac, they cannot be cited as authority, like original documents.

Respecting the Western versions, there is no question that some of the *Latin* are the most ancient. It is well known that St. Jerome, by the direction of Pope Damasus, corrected one of these versions in the year 384, and this, after undergoing a revision, was commanded to be used in the Church of Rome, as the only legitimate version. The exact antiquity of the version which formed the basis of Jerome's corrected copy, is a matter of some uncertainty; but the best founded opinion seems to be, that it was made in the early part of the *second* century.—The *Gothic* version, according to the most authentic accounts, was made by Ulphilas Bishop of the Goths, about the middle of the fourth century, who invented the Gothic alphabet. These Goths must not be confounded with the ancient inhabitants of Scandinavia. They came originally from a part of Scythia which lay on the eastern banks of the Borysthenes, and after migrating towards the West, at length fixed their habitation in Wallachia. The latter, for distinction's sake, have been called *Mæso-Goths*, and the former *Suio-Goths*. The principal fragments of this version now remaining are contained in the *Codex Argenteus*, so called from its silver letters, with the exception of the initials, which are written in gold. It contains the four gospels, with chasms, and was first arranged in its present order by Junius the antiquary. But from the mutilations it has undergone, the two first chapters of St. Matthew no longer exist. Four printed editions of this celebrated Ms. have been published at different times. Another fragment of the version of Ulphilas was published in 1763, from the *Codex Carolinus* preserved in the library of Wolfenbützel. There has been a long controversy among the learned whether the language of this version be really Gothic or Frankish, but the strongest arguments are evidently in favor of the former opinion. Another point respecting this version, of much greater importance, is, that it is clearly ascertained to have been taken immediately from the Greek.—The *Slavonian* or *Russian* version is proved to have been made in the ninth century, by two brothers, Methodius and Cyril, natives of Thessalonica, and apostles of the Slavonians; and, as may be naturally supposed, it was taken from the Greek. Three printed editions of it have been published, one at Prague in the year 1519, another at Ostrog in 1581, and a third at Moscow in 1783.—Of the *Anglo-Saxon* version there are several Mss. still extant, and one containing the four gospels has been printed in three different editions. As however, it is obviously

New Testament, which have undergone an examination abundantly sufficient to establish their authority, this controverted portion of St. Matthew's Gospel is found exactly similar to our present text, with the exception of *various readings*, to which every transcript was of necessity liable, prior to the invention of the art of printing. In a few Latin manuscripts of more recent date, it is true, that the genealogy is separated by an interval, expressive of the copyist's opinion, from the other part of the gospel; but this circumstance cannot for one moment be brought into competition with the mass of evidence on the opposite side, and indeed in any view, it could be allowed to affect the genealogy alone. It has been well observed however, that the transcribers who made this separation, must have been influenced by the difficulty which they found in reconciling what they considered to be the discordant genealogies of St. Matthew and St. Luke. The prejudice therefore which this difficulty created in their minds, would render their testimony inadmissible, even were the manuscripts in question intitled to greater deference than they can really claim.

III. In the last place, the *quotations* contained in the works of the earlier writers after the Christian *Æra*, will be found not less satisfactory and conclusive in establishing the authority of these disputed chapters, than the other modes of proof already examined. In confirmation of this assertion, the first writer

taken from the Latin, this version is of no authority in determining any question relative to the genuineness of the sacred text. Wetstein's *Prolegomena* to his Greek Testament. Marsh's *Michaelis*, vol. ii.

It is affirmed that neither of these chapters is referred to by any of the primitive Christian writers usually called the *Apostolic Fathers*; and allowing it to be true, this circumstance cannot affect the express testimony of the Fathers immediately succeeding. There are two facts, however, well deserving of attention, which show that this statement is not correct. (1.) In the notes of the learned Feuardentius to his edition of Irenæus, there is a fragment of *Polycarp*, which the editor informs us he found in an ancient Ms. of a Catena of Victor Capuanus, upon the four Evangelists. The part which relates to the present subject is this—"Rationabiliter Evangelistæ principiis diversis utuntur, quamvis unæ eademque evangelizandi eorum probetur intentio. *Matthæus*, ut Hebræis scribens, genealogiæ Christi ordinem texuit, ut ostenderet ab ea Christum descendisse progenie de qua eum nasciturum universi Prophete cecinerant."—The learned differ in their opinions of the age in which Victor Capuanus lived. Feuardentius thinks that he flourished about the year 480. Jacobus Grynæus refers him to an earlier date, 455. Bellarmine, Cave, and Mill contend for a much later period, 540 or 545. Whatever may be the precise antiquity of this Ms., nothing has been advanced to invalidate its authority. See the note referred to in Iren.

I shall mention is Justin Martyr, who lived in the second century, and wrote two apologies for the Christians, and a dialogue with a Jew named Trypho. In his first apology, the following passage occurs, which contains an evident quotation from the first chapter of St. Matthew.—The angel who was sent to the Virgin Mary to announce the important character she was called to sustain, is described as addressing her in these words: “Behold thou shalt conceive by the Holy Ghost, and thou shalt bring forth a son, and he shall be called the son of the Highest; and thou shalt call his name Jesus, for he shall save his people from their sins,” &c. It would be difficult to conceive upon what grounds these latter words can be denied to be a quotation of the 21st verse of St. Matthew’s first chapter, did we not recollect that the understandings of some men are so darkened by prejudice, as to render them incapable of perceiving the strongest evidence, when it militates against their favorite opinions. One author,² in order to evade the force of this passage, conjectures that the words in question may possibly have been taken from St. Luke’s Gospel, but as no such words exist in the latter, in the order in which they here stand, and as they exactly coincide with the language of St. Matthew, it would be highly unreasonable to allow a mere supposition to invalidate the argument derived from so obvious a fact. And to corroborate the assertion that Justin Martyr was actually acquainted with this disputed portion of the New Testament, it may farther be observed, that in his *Dialogue with Trypho*

Feuardent. (Lib. iii. c. 3,) and Jones on the Canon. (2.) It appears also that Ignatius, who flourished in the latter end of the first century, evidently alludes to the second chapter of St. Matthew, in a passage contained in his epistle to the Ephesians. The words *Ἰδοὺ ἡ ὄρα ἐν ἡμῖν*, without question refer to the star which appeared at the birth of our Saviour as related by St. Matthew. Vide Ignat. Epist. ad Ephes. Edit. Is. Voss. Amstel. 1646. The larger Epistles of Ignatius are now generally admitted to be spurious, but the genuineness of his shorter Epistles (in which the allusion above-mentioned is contained) is defended by scholars of the greatest name. There are three writers of celebrity indeed, who entertain a contrary opinion Salmasius, Blondel, and Daillé; but the advocates in favor of these Epistles are far more numerous, and of the highest eminence—Isaac Vossius, Usher, Hammond, Petavius, Grotius, Pearson, Bull, Cave, Wake, Cotelierius, Grabe, Dupin, Tillemont, Le Clerc, and Horsley. Bishop Horsley’s Tracts, Letter 5.—Jortin’s Remarks on Eccles. Hist. pt. 1. An allusion, however, is not entitled to the same authority as a quotation, or a direct assertion.

¹ Ἰδοὺ συλλήβη ἐν γαστρὶ ἐκ Πνεύματος Ἁγίου, καὶ τίξῃ υἱόν, καὶ υἱὸς Ὁψίστου καλεῖται· καὶ καλέσει τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὴν λαὸν αὐτοῦ ἀπὸ πάντων ἁμαρτιῶν αὐτῶν, &c. Justin Martyr, Apol. 1. p. 68. Ed. Grabe, Oxon.

² See Dr. Williams’s Free Enquiry, Second Edit. p. 98.

he makes a most evident allusion to the 11th verse of St. Matthew's 2d chapter, where the Magi are described as presenting their offerings to the infant Saviour.¹ He also cites the passage from Micah, contained in the same chapter, and mentions not only the star which conducted the Magi from the East, but the slaughter of the infants at Bethlehem. These, it cannot be denied, are all circumstances in the highest degree favorable to the object of this inquiry.

The next ancient² Father who furnishes direct evidence on the subject is *Irenæus*, who likewise flourished in the second century. This writer, in his work against Heresies, speaks on several occasions in language which cannot be mistaken. What can be more explicit than the following passage? (*Lib. iii. c. 11. p. 259.*) "Matthæus vero eam quæ est secundum hominem generationem ejus narrat: Liber (dicens) generationis Jesu Christi, filii David, filii Abraham." The very same quotation again occurs in a subsequent part of this work. (*Lib. iii. c. 18. p. 275.*) "Sed et Matthæus unum et eundem Jesum Christum cognoscens, eam quæ est secundum hominem generationem ex Virgine exponens, sicut promisit Deus David, ex fructu ventris ejus et excitaturum se æternum regnum, multo prius Abrahæ eandem faciens promissionem, ait, Liber generationis Jesu Christi, filii David, filii Abraham." Again, speaking of Christ and the miraculous nature of his birth, he says, (*Lib. iii. c. 18. p. 277.*) "Quem Magi videntes, et adorantes, et afferentes munera quæ prædiximus, et substernentes semetipsos æterno Regi, per alteram abierunt viam."³—The same writer likewise mentions the flight into Egypt.⁴

¹ The passage which immediately refers to the 11th verse is the following.... Δι γὰρ οὗτος ὁ βασιλεὺς Ἡρώδης μαθὼν παρὰ τῶν πρεσβυτέρων τοῦ λαοῦ ἑμῶν, τότε ἐλθόντων πρὸς αὐτὸν τῶν ἐκ τῆς Ἀβραβίας μάγων καὶ ἐπόντων, ἵξ ἄστρος τοῦ ἐν τῷ οὐρανῷ φαίνετος ἰσχυρίσθαι ὅτι βασιλεὺς γιγίηται ἐν τῇ χώρῃ ἑμῶν, καὶ ἦλθον προσκυνῆσαι αὐτὸν, κ. τ. λ. *Dial. cum Tryp. Edit. Jebb, 1719. p. 234.*

² There is a passage preserved by Eusebius from the works of *Hegesippus*, who flourished about the middle of the second century, which is generally considered as alluding to the second chapter of St. Matthew—Ἐφοβήτο γὰρ τὴν παρουσίαν τοῦ Χριστοῦ ὡς καὶ Ἡρώδης. "Domitian too (for of him the writer is speaking) was afraid of the coming of Christ, as well as Herod." *Euseb. Hist. Eccles. Lib. iii. c. 20. p. 110. Edit. Vales. Cantab.* As this, however, is not so plain as decidedly to exclude every other interpretation, we need not lay any great stress upon it.

³ In the edition of *Irenæus advers. Hæres.* by Feuarterdientius, from which these extracts are taken, the editor specifies, in his copious index to that work, not fewer than six citations from St. Matthew's first chapter, and three from the second chapter.

⁴ Among these testimonies afforded by the Fathers of the second century, it is observable that in the *Diatessaron* of Tatian, which has long

The testimony of Clemens Alexandrinus, who flourished in the beginning of the third century, amply confirms the same point. In his work entitled *Stromata*, he thus expresses himself: "In the gospel according to Matthew, the *genealogy* from Abraham is brought down to Mary the mother of the Lord."¹ In another place he quotes the 17th verse of the 1st chapter, and refers to the account of the star appearing to the Magi, recorded in the second.

The writings of Tertullian also, who was contemporary with Clemens, furnish evidence of the same purport too clear to

been lost, the *genealogy* was omitted, and this circumstance has been made an objection to the authenticity of the latter. How inadmissible the evidence of Tatian is on this particular point, is apparent from the disapprobation with which he is mentioned both by Eusebius and Theodoret, from whom we derive our knowledge of the fact. The former condemns him for venturing to alter the text of St. Paul's Epistles; and the latter (Theodoret) informs us, that Tatian omitted in his harmony, not only the *genealogy* of St. Matthew, but also that of St. Luke, and *what-ever else showed that Jesus was descended from David according to the flesh*—καὶ τὰ ἄλλα ὅσα ἐκ σπέρματος Δαβὶδ κατὰ σάρκα γεγονημένοι τὸν Κύριον δείκνυσιν. Heret. Fab. Lib. i. cap. 20.—The same Father mentions that he himself removed out of reach more than 200 copies of this harmony, then in esteem, and replaced them with the four gospels. In truth, the whole account of this omission of Tatian, instead of being favorable to the side of the question for which it is advanced, tends to prove that the *genealogy* of St. Matthew was in existence prior to the time of that Father, and that his reason for not including it in his Diatessaron was, that it interfered with his theological tenets.

There are two ancient harmonies still extant, in Latin; one published by Ottomar Luscinius, a German critic, in the year 1523, and the other by Michael Memler, also a German, in 1524; of which the latter is a translation from the Greek, by Victor, Bishop of Capua in the sixth century. By some authors these harmonies have been ascribed to Tatian, and by others to Ammonius of Alexandria, the inventor of the Ammonian sections; but Dr. Marsh (in his notes to Michaelis) has made it sufficiently evident that they are in reality translations from neither of those early writers. That translated by Victor Capuanus contains St. Matthew's *genealogy* and part of St. Luke's.

¹ There is another passage sometimes quoted in discussing this question (as it is by Dr. Williams) as proceeding from the pen of the same Father: προγενεῖναι ἰλεγειν τῶν εὐαγγελίων τὰ περιέχοντα τὰς γενεαλογίας: *that the gospels containing the genealogies were written first*. These words indeed are cited by Eusebius from an ancient book called *Hypotoposes*, attributed to Clement of Alexandria, but as the genuineness of this work has been denied with great appearance of reason, I have not introduced this quotation among the direct proofs.

The reference of Clemens Alexandrinus to the Magi is quoted in Griesbach's *Symbolæ Criticæ*, Vol. II. Οἱ μάγοι εἶδον τὸν ἀστὴρα τοῦ Κυρίου . . . καὶ ἔγνωσαν ὅτι βασιλεὺς ἐτείχετο.

admit of dispute or hesitation. In the following passage taken from his treatise *De Carne Christi*, he quotes in Latin the introductory verse of the first chapter: "Ipse in primis Matthæus fidelissimus Evangelii commentator, ut comes Domini, non aliam ob causam quam ut nos originis Christi carnalis compotes faceret, ita exorsus est: Liber genituræ Jesu Christi, filii David, filii Abraham." In the preceding page of this work, where the writer is stating the proofs that Christ was born of a virgin, we find a quotation of the latter part of the 20th verse of the same chapter; "Quia et angelus in somnis ad Joseph. Nam quod in ea natum est, inquit, de Spiritu Sancto est." In the same treatise there is also a reference to the Magi.

As it would obviously be superfluous to descend to the ecclesiastical writers of a later period, it will be sufficient to observe that the works of Origen contribute, in no slight degree, to establish the object of the present discussion. Among his numerous quotations from these chapters, the following may be instanced as serving to authenticate the *genealogy*: "Matthew writing for the Hebrews, who expected him who was to descend from Abraham and David, says, The book of the generation of Jesus Christ, the son of David, the son of Abraham."²

OXFORD PRIZE POEM.

VER.

Et nunc omnis ager, nunc omnis parturit arbos,
Nunc frondent sylvæ, nunc formosissimus annus.

QUID foveat varias gremio quot dædala tellus
Mittit opes; teneros quid foetus nutriet, almi
Primitias anni, et fragrantia munera florum,
Musa, canas: tu, quæ sylvarum habitare recessus
Lætatis, cultosque inter spatiarier hortos,
Ruris amans, tenuem nec dedignaris avenam.

¹ Tertull. Opera, Edit. Pamelii, pp. 558, 552.

² Ματθαῖος μὲν γὰρ προσδοκᾷ τὸν ἐξ Ἀβραὰμ καὶ Δαβὶδ Ἑβραῖος γράφων, ἰβνός, φησι, γενέστω Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ.

The reader will find all the citations of Origen from St. Matthew's two first chapters enumerated in the second volume of Griesbach's *Symbolæ Criticæ*.

Hybernos postquam sol dispalit aureus imbres,
 Constrictumque gelu, brumæque inamabile frigus
 Mollit, et vultu aspenit fecunda tepenti
 Semina plantarum, et radiis penetravit amicis;
 Continuo vegetatio reficit natura vigorem,
 Torpida adhuc; sensim infantes vis vivida foetus
 Percurrit, donec blando nutrita calore
 Germina se tradant, frondesque et brachia cælo
 Protendunt: viden' ut lætis nova gratia campis
 Emicat, ut roseo var ore redintegrat annum?
 Illius adventu jam non uberrima tellus
 Floribus induitur variis, dulcesque recludit
 Prodigia thesauros: cunctum diffundit odorea
 Omnis ager; redolent sylvæ; nec suavius halant
 Felices Arabum valles, cum pervolat Eurus
 Thuris odoratas segetes, hortosque Sabæos,
 Undique fragranti permulcens flamine coelos.

Vos lætæ salvet vices, solesque benigni!
 Ver salve placidum! te læta voce receptum
 Rite salutamus, dignoque sacramus honore.
 Te veniente, procul morbi fugere maligni,
 Et dolor, et tristes curæ; tibi læta juvenus,
 Et roseo ore salus subnectit munera florum:
 Divis orta salus! sine qua mortalibus agra
 Lux sordet miseria, vitamque fovemus inanem.

Interea, properans opera interrupta colonus
 Suspicit, et solitos, bruma fugiente, labores
 Instaurat, duroque boves submittit aratro;
 Aut sulco, messis magna incrementa futura,
 Semina dat, largum spargens, atque invocat imbres
 Irriguos, Cererique offert nova poc'la secunda.
 At qua diductæ dant pascua roscida valles
 Uberius, qua prata secat sinuamine rivus,
 Pastor oves gravidas ducit, lusuque vagantes
 Pervigili cura fovet agnos, optima prato
 Pabula decerpens; aut sero vespere septis
 Includit, vernoque gregem defendit ab imbre.

Nec vero, nitidas flores, hortosque tueri,
 Ultima ruricola cura est; quam pulchra renatis
 Gratia fit plantis, simul ac sensere calorem
 Solis; ut alternos variat sine limite tinctus
 Versicolor tellus! vos o! descendite in hortos
 Læti imbres, et dona effundite roscida cæli,
 Largius: at venti! tempestatesque frementes!

Maturate fugam, qua tristis Zembla laborat
Frigore perpetuo, qua pallidus incola plorat
Obductas cœlo tenebras, solemque remotum.

Ecce autem, quali studio, quantoque labore,
Rus fervet, qualem tellus fecunda decorem
Induit : o ! detur mihi summo insistere clivo,
Vinsorios inter saltus et amœna vireta,
Qua nullo cultore ferax Natura benigno
Luxuriat vultu, qua mollior aura tepescit
Solibus, et placidi circum indulgentia veris
Ridet ! ibi vario sparsi discrimine campi
Ostendunt suaves hortos, et florea rura,
Et casulas humiles, et tecta educta secundis
Auspiciis ; nec longe ingenti volvitur alveo
Undarum genitor Thamesis, ripasque feraces
Alluit ; armentis densantur pascua circum,
Thessaliæque nitent valles, atque altera Tempe.

Jamque dato menses succedunt ordine ; terris ,
Jam propior rutilum sol igneus admovet axem :
Lenius aspirant auræ, et liquidissima cœlos
Mulcet temperies : illo sub tempore fervens
Gliscit amor, quo non aliud violentius ullum ;
Ni frænâ subeat, mortalia pectora diris
Accendit stimulis, et vulnere torquet acerbo.
At quorum vivit sub pectore lenior æstus,
Illis diâ quies animorum, et nescia curæ
Somnia ; quin ægro solamina præbet amanti
Spes alma, et puros pascendo suscitât ignes.

Nec minus interea volucrum genus atque ferarum
Idem accendit amor ; molles ingressa medullas
Flamma furit, fortæque tumescunt sanguine venæ.
Tum sylvas inter, cum cana crepuscula sensim
Subrepunt terris, mulcet Philomela colonum,
Cantus deducens querulos, comitemque vagantem
Invitat lectis dapibus, nidoque parato.

Tales delicias tecum, Ver ! talia ducis
Gaudia : sed frontem quæ nubes atra serenum
Obtegit ? En diri sonitum increbrescere belli,
Horrendumque armis Atlantica fervere cerno
Littora ! seguis adhuc, brumæ dum sæviit horror,
Nunc iterum instructis graditur bellator in armis
Acrior, hortaturque acies, telumque recludit.
Tum primum, trepidus properantem conspicit hostem
Agricola incursu sævo, cœptosque labores

Deserit infelix, patriamque, et dulcia tecti
Limina ; nil prodest duro sub vomere sulcos
Invertisse graves, nil longa tulisse laborum
Tædia ; at invadit ferro flaventia culta
Miles prædæ avidus, furibundoque impete sternit
Maturas segetes, et non sua rura capessit.

At vobis, Britones ! queis sors fortissima rerum
Arridet, vobis placidæ reverentia pacis
Servetur ; vestris fugiat Discordia ab oris,
Incultas visura plagas, et inhospita longe
Littora : mite solum vobis, cœlique serena
Temperies, grataque redux vice volvitur annus :
Quin jucunda sitû regio mitescit aprico
Æthere, nec tellus languescit frigore pressa
Brumali nimium, nec sole perusta calentir.

Non tales rident anni, qua tristior horret
Terra polis vicina, diem qua mœsta tenebris
Condit hyems, Boreasque fremens frigentibus alis
Collectas densat nubes, glaciemque rigentem.
Indigenæ miseri ! vix tenuia munera vobis
Ver breve suppeditat, subito cum sæva furore
Bruma redit, torpetque assueto frigore tellus.
India nec tales campos, nec amabile cœlum
Ostentat, quamvis Phœbo torrente calescit
Longa dies : ecce ! ut tellus siccata dehiscit,
Ut sitis urit agros, lateque arentia rura !
Sæpe etiam morbos infectæ pestibus auræ
Mille graves spirant, sæpe igneus agmine vasto
Turbo furit, subitamque trahit per culta ruinam.

Ter felix Britonum tellus, salveto, beata
Ante alias regio ! tibi contigit omne quod annus
Alternis profert vicibus ; tibi copia fudit
Munera, quæ nec terra Italum, neque Gallica jactant
Arva, licet tepidam cursu properante reducat
Sol hyemem, adspirentque australi a littore venti.

Hæc loca, posthabitis aliis, coluere Camœnæ,
Has optaverunt sedes ; hic lætus amavit
Secessus dulces, propriosque sacravit Apollo.
Nec vobis, Musæ ! vallis jucundior ulla
Præluceat, quam qua fœcundo flumine amœnos
Irrigat Isis agros, centum de margine templa
Suspiciens, faustoque extructas omine turres.

CUMMING.

Col. Nov. Oxon, 1776.

NOTICE OF

A select COLLECTION OF DRAWINGS from curious antique GEMS; most of them in the possession of the nobility and gentry of this kingdom. Etched after the manner of Rembrandt. By T. WORLIDGE, painter. 4to. London: printed by DRYDEN LEACH.

THIS work is too well known to the curious to need any general commendation, but has been considered rather as a collection of relics than of records. It may be pronounced the first valuable publication of its kind, that of *De Stosch*, by *Picart*, excepted; for the engravings of *Faber*, from the *Ursini* cabinet, cannot be named in comparison. While such defective copies exist, observes the editor, little satisfaction can be derived from the study, either by the connoisseur or the philosopher, and it must appear frivolous and useless to the scholar and the gentleman.¹

The preface is very concise, and contains some remarks on the art, which we wish had been extended to a greater length: from these a few passages may be selected, as a specimen of the writer's style, and as an introduction to what we may hereafter observe.

In regard to the art itself, it is related to have flourished among the Egyptians, long before it was cultivated and brought to that perfection, which it afterwards acquired in Greece. A proof of this may be deduced from those monuments of the former nation which are still extant: such are those enormous masses of stone, their obelisks, which are covered with hieroglyphica; their statues of porphyry, black marble, granite, and other hard stones; monuments, much more ancient than the times in which the Greeks first adopted this art. Nay, the Egyptians pretend, according to *Pliny*, that the art of painting was known among them, upwards of five thousand years before it was conveyed into Greece.... With respect to the art of engraving on gems, in particular, there are indubitably divers antique agates, cornelians, and onyxes, that excel anything of the kind that hath been produced by the moderns. The most famous artist we read of in this way among the Greeks, was *Pyrgoteles*, who alone was permitted to engrave the head of *Alexander* on gems, in the same manner as *Apelles* was exclusively privileged to draw his picture, and *Lysippus* to carve his statue.² p. 2—4.

The ancients appear to have had little curiosity in preserving notices of the arts and sciences, so that *Pliny* is their earliest *Walpole*. *Rhæcus*, we learn from authority, engraved the celebrated ring of *Polycrates*; signets are mentioned frequently

¹ Preface, 1—2.

² This exemption may be regarded as a species of patent.

in Scripture, for *Judah* appears to have worn one; but *Siracides* first mentions those "*that cut and grave seals*."¹ Engraven gems, says the Editor, were early applied by the Greeks to use and ornament, to which end they were either worked hollow, or raised in relief, and worn in rings and bracelets, as in modern times.

All the polite arts falling with the ruins of the Roman empire, that of engraving on stones shared the common fate of the rest; lying buried in oblivion till the beginning of the fifteenth century, when it began to revive in Italy, and was prosecuted with great assiduity and success; the diamond itself not only submitting to incision, but a great improvement and variety being introduced into the several materials of crystalline and other pastes, the more susceptible of incision, as incapable of duration. p. 7.

The principal artists in this collection, whose names are preserved, are Dioscorides, Solon, Teucer, Pyrgoteles, Cneius, Hyllus, Sosocles, Agathemerus, Adonon, Felix Calphurnius Severus, Anteros, and Pamphilus: the chief materials are emerald, agate, beryl, topaz, sardonyx, amethyst, and cornelian. The death of Worlidge prevented the completion of this work, and the Editor has merely annexed "a popular explanation of the several subjects," a poor compensation for the scientific remarks expected from the engraver.²

Regarding the portraits, if authentic, as most valuable, we are almost tempted to indulge in the reveries of *Lavater*. The countenance of Plato (No. 7.) bespeaks a benign dignity, observable in few other faces of the philosophers; in No. 27, he is contrasted with Socrates, whose physiognomy expresses more sense. There is an effeminacy in *Marc Antony* (No. 29.), and a degree of passion in *Lysimachus* (No. 32.), with the horn behind his right ear. Cruelty may be traced in *Nero* (No. 33.), and bitter humour in *Aristophanes* (No. 35.). *Julius Caesar* (No. 36.) seems to be haughty and clever; qualities not so strongly marked in his portrait at No. 46. *Semiramis* (No. 48.) looks rather masculine, but the picture is probably fanciful. The engraving of *Lepidus*, (No. 82.) if genuine, leaves no room to wonder at his fortunes; and in *Agrippina* (No. 84.), we trace all that historians have alleged. *Philip of Macedon*, by *Pyrgoteles* (No. 85.), exhibits talent, enterprise, and perseverance; but his son, by the same artist (No. 87.), displays less of

¹ Ecclus. xxxviii. 27. See Gen. xxxviii. 18. Jer. xxii. 27. &c.

² Appended to *Visconti's Description des Antiques du Musée Royal*, 8vo. Paris, 1820, is a valuable list of ancient artists by *Clarac*, in which several notices of engravers occur.

those qualities, with more genius. *Tiberius* (No. 88.) is the most finished sketch of character : he appears selfish, designing, and cruel, and *Burnet* compares his face and character to those of *Charles II.* *Hannibal* (No. 98.) on agate, evinces all the virtues of that warrior; but the loss of an eye is not preserved, and the portrait must have been taken long after that accident, from its venerable cast. *Scipio Africanus* (No. 105.) resembles *Alexander* in features and habit, excepting a vacancy which appears in the lower part of the countenance. In the philosopher, supposed to be *Carneades*, (No. 106.) we do not perceive any great indication of ability, except a flowing beard. *Vitellius* (No. 113.) bespeaks the glutton, if swollen cheeks and throat, and sunken eyes denote that character. *Germanicus* (No. 127.) resembles *Tiberius*; and in *Antiochus*, (No. 130.) we find the dilapidator of *Syria*. *Heliogabalus* (No. 139.) has a beautiful face, without one good quality. Of the *Salvator Mundi*, (No. 143.) we want information, as to its age, or genuineness. *Domitian* (No. 163.) shows a cruel disposition in the under lip. But the most curious portrait is that of *Cyrus*, (No. 180.) with woolly hair, which indicates considerable superiority of intellect, and firmness in action.

Of the other subjects, we would point out a wasp (No. 173.) very neatly drawn on Sicilian jasper, and a female Centaur, giving the breast to a young one (No. 120.); the last representation being rare. The Fauns (Nos. 11. 103.) are pretty, and the Dog-star (No. 1.) is really grotesque. They are all executed in the best style of *Worlidge*, whose scratches were well adapted to minute copying. The merit and scarcity of this volume have contributed to enhance its price, and therefore a notice of it cannot be deemed intrusive or uninteresting.¹

It may be added, that, from Father Noel, engraved seals appear to have been used in the East at an early period. It was customary, he relates, for the Emperor of China, when he created kings, or appointed ambassadors, to give them an onyx, with a shield carved on it, which was always to be worn in his presence. Confucius is mentioned by him as receiving this badge of office with reluctance.

¹ It is to be wished, that some spirited publisher would engrave the heads of distinguished characters in ancient history, from medals and gems: such an undertaking, if executed with care, could not fail to meet with success.

BIBLICAL CRITICISM.

Elucidation of 1 Cor. xv. 29.

IF variety of interpretation can give importance and interest to a passage of Scripture, there are perhaps few texts, which in this respect can have greater claims on our attention, than 1 Cor. xv. 29.

Bochart enumerates no less than fifteen different interpretations. Almost every commentator has had his Procrustian bed, to the standard of which he has attempted to stretch, mutilate, or twist this passage.

In the midst of this diversity of opinion, this universal acknowledgment of difficulty, it would seem bold, perhaps presumptuous, to assert, that a *very simple* and *coherent* interpretation can be given; and that the difficulty has been created by commentators losing the thread of the apostle's argument. However, I shall endeavor to show that such is actually the case.

It will be observed, that the *scope* of the apostle's argument is to show the Corinthians the *absurdity* and *inconsistency* of PROFESSING CHRISTIANITY,¹ while they deny, that there will be a resurrection; and believe in that erroneous doctrine (verse 17) alluded to 2 Tim. ii. 18, that the only resurrection promised by Christ, was the resurrection of the soul from the *death of sin*, and that this resurrection *was already past*.²

I shall now present the reader with an analysis, or rather a paraphrase of St. Paul's arguments. The *reasons*, on which I may differ from the generality of commentators in the sense of any passage, will be stated in the notes, in order to give a simple and unbroken view of the connexion of the apostle's reasoning.

The first eleven verses contain merely a prefatory declaration to the Corinthians, that the doctrine of Christ's having died for their sins, and *confirmed* the assurance of his having been accepted by rising from the dead, was no other than that doctrine, which St. Paul had first preached, and they had believed.

The *question*, on which he intends to "join issue" with them, is stated in the 12th verse, and is simply this:

What *rational motive* can you assign for PROFESSING

¹ "How say some of you," &c. v. 12.

² See Macknight's "View," &c. of this chapter, and his note on 2 Tim. ii. 18.

CHRISTIANITY, when you affirm that "there is NO RESURRECTION of the dead?"

The question is discussed on the supposition, that this new doctrine of theirs were true. St. Paul points out two things, which are necessarily implied in it. These we may term his postulates; and he reasons on these, to show, that consequences are deducible from each, which not only leave no inducement to profess the Christian religion, but render the profession of it absurd and impolitic.

Of these two postulates; one is, CHRIST IS NOT RISEN. (ver. 13.)

The other is, "They also which have fallen asleep in Christ ARE PERISHED," (ver. 18.) that is, those who have died *in*, or for¹ the profession of Christ's religion, have perished *ALTOGETHER*,² and are incapable of receiving any reward or benefit for their perseverance and constancy.

Consequences deducible from the first postulate. CHRIST IS NOT RISEN.

Ver. 14. The preaching of the apostles is probably a tissue of falsehood, and the faith of the Corinthians is a delusion, or at least on a doubtful foundation.

Ver. 15. For if the testimony of the apostles be false in a point so essential, their credit must be shaken in other respects.

Ver. 16, 17. The faith of the Corinthians is not only on a doubtful foundation, but unprofitable.³ Even the supposed re-

¹ See Macknight's note upon this verse (n).

² Macknight appears to have made two mistakes in his paraphrase of this verse. He says, "Certainly also, they who have suffered death for believing the resurrection of Christ are perished. They have lost their existence here for a known falsehood, and shall either have no existence, or a miserable existence hereafter."

Now the apostle is arguing on the admission of their doctrine; that there is NO RESURRECTION. It would therefore be quite irrelevant to speak to them of believing Christ's resurrection, or of a miserable existence hereafter, because they deny both these. And his aim is to prove that, admitting their doctrine, it is the height of folly and absurdity to profess Christianity. With deference I offer the following paraphrase as more accurate:—

"Then they also, who, I should say, are fallen asleep to rise again to their reward, are, according to your position, COMPLETELY ANNIHILATED."

The apostle appears to oppose κοιμηθέντες to ἀπώλοντο; which latter is synonymous with ὅπως οὐκ ἐγείρονται (ver. 29.). Ἄρα καὶ refers not to the preceding verse, but to the doctrine (ver. 12.) There is no resurrection. (See note on 17th verse.)

³ The distinction between κενός, and μάταιος, should be observed:

surrection from sin, which the false teachers maintained was the resurrection promised by Christ, and already past; even this was exploded by their assertion. For if the preaching of the resurrection of Christ were false, so the preaching of the atonement was false; because the *proof* of God's acceptance of that atonement was the resurrection. "*Ye are yet in your sins*;" even your *fanciful resurrection* of the soul from sin, has not taken place.

Consequences deducible from the second postulate, ver. 18. *Then they also which are fallen asleep in Christ are PERISHED.*

Ver. 19. But it is notoriously evident, that in *this life* the profession of Christianity almost invariably leads to labor, self-denial, insult, persecution, and suffering; and that if in this life only they have hope, they are "*of all men most miserable.*" Therefore they can *gain nothing*, IN THIS LIFE, by the profession of Christianity. It must be in hopes of something after this life, that they profess this religion, or else they have no motive.¹

Ver. 29. And *what shall they gain*,² who have *professed*³ Christ's religion *for the sake*⁴ of the dead, (i. e. for the sake of advantages to be received after death, or by the dead) *if the dead rise not AT ALL?*⁵ *Why!* what rational motive can they assign? *Why* are they then baptized for the sake of the mere dead bodies, *the VERY dead?*⁶

Κενός, vain, groundless, referring to the *foundation* of their faith.

Μάταιος, vain, unprofitable, referring to its *results*.

As I have already hinted, "*ye are yet in your sins*," is not connected with the following verse; but refutes that doctrine respecting the resurrection of the soul from *sin*, which I before mentioned.

¹ The whole of the apostle's statements from ver. 19 to ver. 29. may be placed in a parenthesis. His mind revolts from the contemplation of the absurdities he is exposing, and he burts forth into the animated declaration; "*but now is Christ risen*," &c. In verse 29, he resumes his argument, marking the return from his digression by *καί, else*, if Christ were not risen from the dead, and become the first fruits of them that slept, and if he had not insured the destruction of the *last enemy, Death*; then, to return to our argument, what advantage would result from the profession of his religion?

² τί ποιήσουσιν; vide Schleusner.

³ βαπτίζονται means taking on them the *profession* of Christ's religion; and the apostle is pursuing his argument in asking them what they can expect to gain after death, when they assert, that the dead rise not; for it is notorious, that they gain nothing by that religion in life.

⁴ ἵνα, in gratiam. See Whitby, note on this verse.

⁵ Ὅπως οὐκ ἔγερσινται; comp. v. 18. ἀπώλοντο;

⁶ VERY—τῶν αὐτῶν νεκρῶν. The word αὐτῶν is not in our version, I take

Ver. 30. And why, (he continues, still pressing the *absurdity* of such conduct,) do we every hour of our lives expose ourselves to danger, if the dead *rise not* AT ALL?

Ver. 31, 32, 33. Every day I am in danger of death. If at Ephesus I was exposed to wild beasts for the profession of Christ's religion, what can I expect to gain by all this danger and suffering, if the dead rise not, and "are perished?" In such a case common sense would direct me not to embrace, or, if I had embraced, to renounce such a religion of pain and persecution. Let us, if what you assert be true, let us act *consistently*: "let us eat, and drink, and enjoy ourselves, for tomorrow we die."

Ver. 33, 34. Having thus shown the total absurdity of *professing* Christianity, or in other words, of being baptized, when they denied the resurrection, and destroyed the *basis* of all its hopes; the apostle concludes this part of his subject with an affectionate and serious admonition; cautions them not to be deceived, notices the danger of associating with these false teachers, and bids them "awake to righteousness, and sin not."

J. E. N. M.

Milbrook, Hants.

April 1825.

it from Valpy's Greek Testament, and it appears to me to give force to the apostle's reasonings. *Νεκρός* (masculine) is sometimes used, as well as the neuter, to signify *cadaver*. Vide Schleusner.

This sense of the passage exhibits a coherent view of the argument, and the interpretation of the words is simple and natural. This argument is the *absurdity* of professing Christ's religion, of which the rewards are not received in this life, and cannot be enjoyed by a mere dead body, which rises not. And baptism being the initiatory sacrament, βαπτίζονται ὑπὲρ τῶν νεκρῶν may, without any violence, be translated, "professing Christianity for the sake of the dead." It would not be difficult to show strong objections to most of the solutions which have been offered. The best I have seen is that of Sir R. Ellis, adopted by Doddridge and Scott. But the notion of "filling up the ranks," is fanciful, and is by no means suggested by the apostle's words or argument. He has appealed (ver. 19.) to the experience of the Corinthians, that the profession of Christianity in this life brings neither pleasure, nor profit: he now asks them, what, according to their doctrine, they can expect to gain by it after death.

NOTICE OF

A Narrative of a Journey into Persia, and residence at Teheran : from the French of M. Tancoigne, attached to the Embassy of GENERAL GARDANE. 8vo. London. 1820.

THIS volume partially supplies a *desideratum* in literature, namely, a History of Persia independent of other countries. An inelegant work, by Captain John Stevens,¹ bears that title, but is rather a collection of wonders than of facts : some papers in the Asiatic Researches throw considerable light on its early annals, by exposing the errors of ancient European writers : but M. Tancoigne's narrative, although by no means copious, is sufficiently particular to be valuable, and copious to be interesting.

In passing rapidly through the several epochas of the Persian monarchy (he says) I shall endeavor to raise the veil of fictions, and avoid, as much as possible, the fables of Oriental historians : and from the plan I have adopted, I hope to succeed in discovering the truth.

The origin of the *Peishdadian* dynasty, called in Scripture the Elamite, is lost in its remoteness, but some authors assign to it the year 2400 before Christ : Hosting, the third king of this race, who for his virtues was surnamed *Peishdad*, or *the just*, is supposed to have left this appellation to *his* successors, upon some of whom *it* must have been a burlesque.

If true, (observes our author) his history deserves to be better known : such a title is the most glorious a sovereign can aspire to ; it never causes tears to flow : while that of great, generally granted to conquerors, has been almost invariably destructive to the human race. The kings, who have received it from the transient enthusiasm of nations, or rather from the flattery of their courtiers, have unfortunately thought themselves obliged to merit it by exploits little calculated to secure the happiness of nations.

Such was Hosting, and such, perhaps, were the early Asiatic monarchs, after their respective empires had been founded by military power.² *Rustem*, the Persian Hercules, is honored with exploits in almost every reign of the *Kaianites* ; perhaps that name is an appellative, or a composition of many great men. The history of *Cyrus* is thus related :

¹ Author of the Supplement to Dugdale's Monasticon : his history was printed in 1715, 8vo.

² Voltaire says in the *Henriade*—"Le première roi fut un soldat heureux."

He was named Kai Khousrew, and eventually succeeded to his paternal grandfather; but he did not return to Persia until long after the death of his father: concealed in Turkestan by his mother, who endeavored to save him from the implacable hatred of Giarseveh, he was at length discovered by the address of a young Persian sent in search of him by Kaikous . . . Kai Khousrew, though possessing the peculiar affection of Kaikous, found many enemies and envious persons in his grandfather's court . . . Following the example of his progenitors, Kai Khousrew also made war on the people of Turkestan, and defeated them on several occasions: he is represented as just, and having merited the love of his subjects . . . Khousrew nominated his nearest relative, Sohorasp, to succeed him, and finished his days in retirement and tranquillity. c. xv.

Sir William Jones, in a discourse on the Persians, read before the Asiatic Society, February 19th, 1789,¹ says, "the Greeks had little regard for truth, which they sacrificed willingly to the graces of their language, and the nicety of their ears; and if they could render foreign words melodious, they were never solicitous to make them exact; hence they probably formed *Cambyses* from *Cambaksh*, or *granting desires*, a title rather than a name; and *Xerxes* from *Shiruzi*, a prince and warrior in the *Shahnamah*, or from *Shirshah*, which might also have been a title; for the Asiatic princes have constantly assumed new titles or epithets at different periods of their lives, or on different occasions; a custom which we have seen prevalent in our own times, both in *Iran* and *Hindustan*, and which has been a source of great confusion even in the scriptural accounts of Babylonian occurrences. Both Greeks and Jews have in fact accommodated Persian names to their own articulation; and both seem to have disregarded the native literature of *Iran*, without which they could at most attain but a general and imperfect knowledge of the country." European writers make a longer list of kings than the Persians themselves, which in some measure corroborates this hypothesis. To Kai Khousrew succeed Sohorasp, Gustap, Ardeschir and Khomani, who resigned the crown to her son Dara, or Darius, whose son, of the same name, is Darius Codomanus whom Colonel Mitford describes different to our author:

Historians accused him of having been addicted to every vice,—a singular circumstance, as you will have seen, amongst the princes I have mentioned. He dishonored the close of the Kaianite dynasty, and rendered it odious to the nation. Iskender, or Alexander, availed himself of the circumstance to carry war into Persia; and Dara perished by the hands of his own subjects, after having been defeated. It is related that, at the moment of his death, he induced Iskender to accept his daughter Rouscheng in marriage, and charged him to revenge his death.—*Ibid.*

¹ Asiatic Researches, vol. 2.

a Narrative of a Journey into Persia. 83

This passage bears evident marks of being taken from a party-writer :

Alexander, whom the Orientals elevate above all the heroes of antiquity, is placed by them in the number of the kings of Persia. I shall avoid recounting all the fables which the Persians detail of his exploits. There are, however, in their histories some real facts, and others which approach the truth. They assert, that he effected the conquest of Asia three hundred and thirty-one years before Christ ; and that he died at Babylon, in the thirty-sixth year of his age, three hundred and twenty-four years previous to the Christian æra. They praise his clemency, justice, and generosity ; and add, that he was very subject to fits of anger, but that he recovered from them with the same facility [with which] they were brought on.

The third dynasty was that of the successors of Iskender : it is divided into two branches, the Achkanians and Achganians, which are the same as the Seleucidæ and Parthian kings of the Greek historians. The first reckoned twelve kings, and the second only eight. They each reigned during a series of more than five hundred years.—*Ibid.*

The subsequent history of Persia possesses an occasional interest, and may be found in Gibbon, and other writers. It may be useful to compare what has been quoted above with Ctesias¹ and Herodotus, for M. Tancoigne seldom diverges from the records of the country. We shall now proceed to his local researches, beginning with *Rey*, the ancient *Rhages* :

If the Orientals were to be believed, Rhages, at the time of the conquests of Persia by Alexander, was twenty leagues in circumference, and contained several millions of inhabitants. To judge of it by more rational accounts, and the space covered by its ruins, scattered here and there at great distances, this city must certainly have been very large ; but it is necessary to be guarded against the exaggerations of the Persians, relative to the extent and ancient population which they attribute to it.

With the exception of some brick walls, that probably belonged to a citadel, and which are seen on a little hill on the eastern side, there remains no vestige of any monument. The foundations of a great number of houses, excavations filled with bricks and broken earthenware, are now the only objects that indicate its inclosure and situation. c. xx.

On the road from Erzerum to Trebisonde he says :

We were now on the mountain of the *ten thousand*, and traversed the same ground that was passed by the Greeks under Xenophon : we returned from the same countries ; and though we had no other resemblance to them, we might, by our own feelings, conceive a part of the joy which must have been felt by those warriors, harrassed by a long and dangerous march, on discovering that element which was to terminate their fatigues The ancient and modern Greeks give Trebisonde the name of Trapezontas, which is derived from the word *trapeza*, a square or table, owing to the form of this city. In fact, from the top of the

¹ See Classical Journal, No LIV.

mountain of the ten thousand, it presents that of a longsquare. The Turks, who corrupt all names, call it Tarabezoun. c. xxix.

Our author left Constantinople in September, 1807, for Teheran, with General Gardane: they travelled in company with Mirza Muhammed Riza, minister plenipotentiary from the court of Persia to the French government, whose mission had terminated at Warsaw, where he met Napoleon, and whence he did not proceed, on account of the war. As the company was numerous, and all carried arms, the General did not demand an escort, and their journey appears to have been performed with facility. They left Sinope, to return, in August, 1808, and arrived at Constantinople in time to witness the revolution. He subjoins a valuable table of distances from Constantinople to Teheran, by which we learn that the journey took up seventy-three days, the hours of march occasionally varying. His book is written with an inquisitive spirit, in the form of letters, and confirms the adage in the title, that "one line written on the spot is worth a thousand recollections." For the history given in the middle of this volume we can hardly express sufficient gratitude. A Memoir of Mirza-aboul-Hassan, the Persian ambassador, is subjoined, from the Literary Gazette.

Before we quit this volume, it is necessary to observe what the author says of Persian customs: "they have a decided aversion to the sea, and do not like to trust themselves on that element. This prejudice is the reason of their not having a navy." Thus, it appears, no change has taken place in their prejudices; but we soon after find a lamentable degeneracy from the probity mentioned by Herodotus:

It must be allowed, that under the most affable and seducing exterior, the Persians are deficient in candor and good faith: they are said to have a predilection for bombast, dissimulation, and lying In the most serious affairs, as in the common transactions of life, they appear to have a decided antipathy to Turks; and the foreigner who would have the simplicity to believe their assertions, and give credit to their protestations, would infallibly become the dupe of the most false and cunning of their kind. It is necessary, therefore, under the penalty of falling into contempt, never to appear fully convinced by their discourse; and to preserve with them a decided air of incredulity, and even of superiority, is the only means of eluding their deceit. c. xix.

When it is recollected that the Persians, contrary to the Turks, extend the *salam* to all persons, this urbanity cannot appear entirely disinterested.

Let us, however, do them justice in another point: you would be displeased with me if I were to detail only their faults and defects. The Persians are full of wit and comprehension; they adopt with facility, and without any scruple of conscience, the foreign customs which appear to be superior to their own; and were it not for the immense distance by which they are separated from Europe, they would be susceptible of rapid advances in civilization.—*Ibid.*

In this disposition to receive improvement we discern the same liberal spirit which actuated the Persian kings in their treatment of Greek exiles. It is remarked by a celebrated traveller, that the dynasty from Cyrus to Darius Codomannus was of Jewish extraction; and that in the feast of *Purim* was celebrated the *Magiphonia*, or massacre of the priesthood, commanded by Darius, at the instigation of Artistona, or Esther. So far may be correct, but the supposition that *Ezra* and *Zoroaster* are the same person, we know not how to admit. A curious mistake, of the peptic kind, occurs at page 48, where M. Tancoigne confounds *Kidjeree* with *Pilaw*.

NOTES ON THE ANTIGONE.

1. *Ἰσμήνης κάγα*] This periphrasis is very common both in Greek and Latin poets. In prose *ὦ ἀδελφὴ Ἰσμήνη* would have been sufficient in poetry: periphrastic modes of expression are diligently cultivated. ‘Perrupit Achieronta *Herculeus labor*,’ for Hercules or Herculis labor. Hor. βίη *Ἡρακλείη*. Hom.

2. *ὅ τι*] This is the reading of Brunck, and then *οποῖον* would be redundant. Erfurdt reads *ὅτι* the particle, and says that the Greeks loved to mix together different constructions; as where they join *ὅτι* or *ὅπως* to an infinitive instead of an indic. or optat. mood. Still the difficulty is only shifted and not removed, for in the latter supposition *ὅτι* is unnecessary. Erfurdt quotes in support of his reading a parallel construction from *Œ. R.* 1401.

*ἀρά μου μέμνησθ', ὅτι
οἱ ἔργα δράσας ὑμῖν, εἴτα δεῦρ' ἰὼν
ὅποι' ἐπρασσον αὐθις;*

The common reading is *ἔτι*.

τῶν ἀπ' Οἰδίου κακῶν] the evils resulting from *Œdipus*; what those evils were, we are told in *Œ. R.* 1283.

νῦν δὲ τῇδε θήμερα
στεναγμός, ἄτη, θάνατος, αἰσχύνη· κακῶν
ᾧς' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπὸν.

4. ἀτήριον] This word is substituted by Brunck as *prohi commatis et analogice regulis haud repugnans*, for the old and absurd reading of ἄτης ἄτες. Porson suggests ἄτης ἔχον, which is preferable to Brunck's reading, as it does not render the coinage of a word necessary.

7. τί τοῦτ' . . . κήρυγμα] This is a very common idiom in the Greek tragic and other writers, which is sometimes imitated by the Latin poets. In our idiom we should write more fully though not more plainly :

τί ἐστὶ τοῦτο κήρυγμα ὃ κ. τ. λ.

Herc. F. 1132. τίς ὄψιν τήνδε δέρομαι;

Quis novus hic nostris successit sedibus hospes? Virg. Æn.

iv. 10.

9. ἔχεις τι] ἔχω here and in many other places denotes, scio, calleo, from its original meaning of habeo, teneo, possideo. So Plato de Republ. ii. οὐκ ἔχω ὃ τι λέγω ἐν τῷ παρόντι, I know not what to say on the present occasion.

11. ἐμὸν] When the personal pronoun ἐγὼ is emphatic in the gen. dat. and accusative singular, the ε is prefixed, as, ἐμοῦ, ἐμὸν, ἐμὲ, otherwise not.

13. ἐστεγρήθημεν δυο] Here the plural verb agrees with the dual noun; the converse also frequently occurs where the plural noun is found with the verb dual.

18. Ἡδῆ] This is the 1st person sing. of the preterpluperf. middle from εἶδω and is thus declined: Ἡδεα—ἦδη, ἦδεες—ἦδεις, ἦδεε or ἦδεεν—ἦδαιν, ἦδεῖτον—ἦστον, ἦδείτην—ἦστην, ἦδειμεν—ἦσμεν, ἦδειτε—ἦστε, ἦδεσαν—ἦσαν.

19. ὥς μόνῃ κλύοις] Where a purpose, end, result is denoted by the help of the particles ὥς, ἵνα, ὅφρα, &c.

I. If both the *action* and purpose belong entirely to time past, the purpose is denoted by the *optative* mood only.

II. If the *action* belong to time present or future, the purpose is denoted by the *subjunctive*, and not otherwise.

ἐκπέμπω or ἐκπέμψω σε ὥς κλύῃς not ὥς κλύοις.

ἐξεπέμπον or ἐξεπέμψα σε ὥς κλύοις not ὥς κλύῃς.

20. καλχαίνουσ'] καλχαίνω is explained by Suidas κατὰ βάθος μεριμᾶν. κάλχη is the germ of the purple, which ascending from the depths of the sea, dyes a most beautiful color.

22. ἀτιμάσας ἔχει] This is stronger than ἡτίμασε. ἔχω with the participle of the aorist denotes the *continuance* of the

action expressed by the participle. Habeo in Latin is sometimes used in the same way, *infr.* 32.

quia multa quoque in se

¶ *Semina habent ignis stupæ tædæque tenentes.* Lucr. vi. 898.

23. *σὺν δίκῃ χρησθεὶς δικαίᾳ*] αὐτῷ sc. Ἐτεόκλει is understood after *χρησθεὶς*, when two verbs, or a verb and a participle governing different cases, (as *ἔκρυψε* and *χρησθεὶς*) refer equally to the same noun: the Greeks, in order to avoid an inharmonious repetition of the proper name or pronoun, use the noun only *once*, governed by one of the verbs, and omit with the other. See Porson, *Med.* 734.

25. *ἐντιμον*] This adjective seems to agree with the idea of *τάφον* implied in *ἔκρυψε κατὰ χθονός*. so *Orestes*, 1008.

Ἑλένην κτάνωμει, Μενέλεω λύπην πικράν, where *λύπην* is put in apposition with the idea of murder contained in *κτάνωμει*, as if the sentence had run thus: Ἑλένης φόνον πράξωμεν.

27. *ἐκκεκηρύχθαι*] It has been proclaimed *out* or *aloud*.

29. *ἄκλαυστον, ἄταφον*] This was considered by the ancients the greatest indignity that could be offered to the dead. Elpenor in the *Odyssey* thus prays to Ulysses:

Μὴ μ' ἄκλαυστον, ἄθραπτον ἰὼν ὅπιθεν καταλείπειν

Νοσφισθεὶς, μὴ τοί τι θεῶν μήνιμα γένομαι. *Odys.* 4, 66.

and the Ghost of Polydorus in the *Hecuba*, complains that his body was tossed about by the waves *ἄκλαυστος, ἄταφος*. *Hec.* 30.

29. *οἰωνοῖς γλαυκὺν θησαυρὸν*] *Aj.* 841.

ριφθῶ κυσὶν πρόβλητος, οἰωνοῖς θ' ἔλωρ.

and . . 1083. Ἄλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος
ὄρνισι φορβὴ παραλόις γενήσεται.

The decree is thus given *Phæn.* 1659.

κηρύσσεται δὲ πᾶσι Καδμείοις τάδε

ὅς ἂν νεκρὸν τόνδ' ἢ καταστέφω αἰῶ

ἢ γῇ καλύπτω, θάνατον ἀνταλλάσσεται,

ἔᾱν δ' ἄκλαυστον, ἄταφον, οἰωνοῖς βοράν.

31. *τὸν ἀγαθόν*] The article is frequently used to express sarcasm, as *here*, 2. to increase the pathos, 3. sometimes to excite admiration, and 4. to convey indignation.

κτείνει με χρύσου, τὸν ταλαίπωρον, χάριν

ξένος πατρώος. *Hec.* 25. and *Antig.* 274. 919. 922. and *Soph. Electr.* 300.

33. *μὴ οὐ*] *μὴ* and *ἦ*, when preceding *οὐ*, only form one syllable in scanning: *infr.* v. 263. *ἦ* and *μὴ* form a crasis with *εἰδέναι*, so that *ἦ* or *μὴ* *εἰδέναι* is a cretic. The more unusual crases are *μὴ αὐτός*. *Iph. T.* 1010. *ἦ οἰχόμεσθ' ἄμα* *Soph. Trach.* 84. *ἦ εὐγένειαν*. *Eurip. Electr.* 1104. See *Monk. Hipp.* 1331.

34. προκηρύζοντα] The future participle is joined with a verb to express the object or purpose of that verb.

36. φόνον—δημόλειυστον] The punishment of stoning to death is frequently alluded to in ancient writers. In Homer II. 7. Hector tells Paris that he deserves to suffer this death.

Λάϊνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας; though there seems to be no foundation for Potter's opinion that this punishment was appropriated originally to persons taken in adultery; though doubtless from the nature of the case, it would be so applied as a method of inflicting summary justice.

In Æsch. S. Theb. 201.

Λευστήρα δῆμου δ' οὔτι μὴ φύγη μόρον.

In the Orestes of Euripides, this punishment is awarded against Orestes and Electra for murdering their mother.

κυρία δ' ἦδ' ἡμέρα,
ἐν ᾗ διαίσει ψῆφον Ἀργείων πόλις,
εἰ χρεὶ θανεῖν νό λεισίμῳ πετρώματι. Or. 48.

and again, Ὅς εἶπ' Ὀρέστην καὶ σ' ἀποκτεῖναι πέτροις
βάλλοντας. Or. 904.

Ajax 738.

... ὥς οὐκ ἀρκέσοι
τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.

Demosth. περὶ στεφ. τὸν δ' ὑπακούειν τοῖς ἐπιταττομένοις ἀποφηνάμενον Κυρσίλον καταλιθώσαντες.

Thus cruel death was seldom inflicted by the Romans, though under the Mosaic law there were eighteen offences for which it was the penalty.

37. σοὶ] μοι and σοὶ are frequently used in what apparently is a redundant sense, though, as here, they admit of a satisfactory explanation. "This is the case for your information."

Hec. 194.

ἀγγέλλουσ' Ἀργείων δόξαι
ψῆφῳ τᾷς σᾷς περὶ μοι ψυχᾷς.

concerning your life to my sorrow.

"Ita hæc pronomina παρέλκουσιν ut latentem afferant secum significationem quandam. Notant enim vel aliquid nescio quomodo imperiose prolatum, vel tenerum affectum." Hoogeveen ad Viger. p. 132. cf. Fischer. ad Helli grammat. p. 170.

39. λύουσ' ἂν ἢ φάπτουσα] This passage has caused much discussion in consequence of the disjunctive particle ἢ. The old reading is βάπτουσα, which does not agree with λύουσα so connected, because the act of burial was a violation of the law. Brunck does not seem to have much improved the passage by reading φάπτουσα, in the sense of adstringens; for the question was not about tightening (supposing, which is very doubtful, that ἐράπτω can bear such an interpretation) but of loosening the law. Erfurdt seems inclined to adopt the emendation of

Heraldus, λούουσ' αὖν ἢ θάπτουσα. The *washing* of the dead body, though a customary rite paid to the dead, was not so outrageous an offence against the law of Creon as the *burial* of Polyuices. [In Eurip. Phœn. 1661.

σὺ δ' ἀλλὰ νεκρῶ λούτρα περιβαλεῖν μ' ἔα.]

and Ismene appears to make this objection for the purpose of showing her sister the impropriety of violating the law in a remote as well as in an actual manner.

41. ξυμπονήσεις καὶ ξυνεργάσει] There is the same distinction between πόνος and ἔργον, as between the corresponding words labor and opus in Latin. Labor and πόνος is the exertion employed, and ἔργον and opus is the effect produced by that exertion. "Consider if you will join in the labor or exertion, and be a party to the effect produced, namely the burial of Polyuices."

42. ποῦ γνώμης ποτ' εἶ;] in what *possible* part of the region of thought are you? ποῦ being an adverb of place governs a genitive, and γνώμης is here used as a noun metaphorically, denoting place. Ποτε denotes *impatience* in the speaker.

44. ἦ γάρ] This phrase is used at the beginning of an interrogative sentence, in the sense of *an vero?* an ergo revera? or quid enim? which latter is frequently met with in Cicero. It may be rendered in English by "what?" In Plato it is found at the end of the sentence, calling attention, and requiring an answer to the foregoing assertion; Μανίαν γάρ τινα ἐρήσαμεν εἶναι τὸν ἔρωτα. ἦ γάρ; for we said that love was a kind of madness. Did we not? Plato, Phæd.

ἀπόρρητον πόλει] For the government and construction of ἀπόρρητον, see above, at line 25. or supply ὄν, as the nom. or acc. absol.

46. ἀλώσομαι] I shall *be detected*, in a passive signification, in which sense the future middle is frequently taken. Professor Monk has noticed four different forms of futures in a passive sense: 1st, the future middle; 2nd, the paulo post futurum; 3, the 1st future passive; and 4th, the 2nd future passive, which Porson informs us is not often used by the tragic writers. The futures middle used passively in the Greek tragedies are the following: λέξομαι, τιμήσομαι, στερήσομαι, κηρύξομαι, ἀλώσομαι, ἰάσομαι, μισήσομαι, στυγήσομαι, δηλώσομαι, βουλεύσομαι, ἐνέξομαι, ἄρξομαι, διδάξομαι, ἐπιτάξομαι. See Monk's Hippol. 1458. and Matthiæ's Gram. p. 722.

48. εἶργειν] Some grammarians draw a distinction in the meaning of εἶργειν according to its breathing; εἶργειν with the soft breathing is excludo; εἶργειν with the aspirate is includo;

and this passage justifies the remark as far as relates to the former.

— μέτα] μέτα is here put for μέτεστι. When the prepositions ἐπὶ, μετὰ, παρὰ and περὶ are used to express ἐπιστι, μέτεστι, &c. their penult is accentuated.

52. ὄψεις ἀράξας] In C.E. R. v. 1275. Sophocles uses nearly the same terms:—

τοιαῦτ' ἐφυμνῶν, πολλάκις τε κούχ' ἄπαξ,
ἤρασσ' ἐπαίρων βλέφαρα.

54. πλεκταῖσιν ἀρτάναισι] In C.E. R. 1263.

κρεμαστὴν τὴν γυναῖκα ἐσείδομεν
πλεκταῖς ἑώρας ἔμπεπλεγμένην.

Antigone is seen hanging in the subterraneous cave. infr. 1221.

τὴν μὲν κρεμαστὴν αὐχένος κατείδομεν
βρόχῳ μιτᾷδει σινδόνης καθημμένην.

56. μόρον κοινὸν χεροῖν] “wrought a common destruction upon each other with their hands.” χεροῖν is here the dative of the instrument after κατείργασαντο, and not governed of the preposition ἐπὶ. Herman wishes to read ἐκαλλήλοιν χεροῖν, *continuis cædibus*, so that the words may refer to the previous death of their mother; but there seems no necessity for any alteration.

61. τοῦτο μὲν] This expression as also πρῶτον μὲν, when followed by τοῦτο δὲ, τοῦτ' αὖτις, or ἔπειτα as here—must be translated “in the first place;” the latter, “in the second place.” see below v. 165., and Herman’s annot. on Viger p. 627.

64. καῖτι] The iota ought not to be here subjoined to the alpha. The rule of subjoining the iota as laid down by Porson is this: when καὶ forms a crasis with a diphthong containing an iota, the iota is subscribed; otherwise not.

καὶ ταῦτ' ἀκούειν] This sentence is governed of ὥστε; we are commanded by our superiors, so that we ought to listen to these orders.

ἀγλύονα] The antepenult of this word is long. In the Attic dialect, the penult of comparatives in *ων* is always long; in the other dialects, it is always short.

Hom. II. B. τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέειν αὐδῇ.

Theocr. Id. i. Ἀδίων, ὦ ποιμαν, τὸ τέον μέλος. . . .

67. τοῖς ἐν . . .] Fragm. Eur. Alcmene in Stobæus. 60.

Ἀεὶ δ' ἀρέσκειν τοῖς κρατοῦσι ταῦτα γὰρ
Δούλοις ἄριστα.

71. κείνον δ' ἐγὼ θάψω] Phœn. 1685.

ἐγὼ σφε θάψω, καὶ ἀπεννέπη πόλιν
ἄλλ' εὐκλέες τοι δύο φίλω κείσθαι πέλας.

74. *πανουργήσασα*] *Having done every thing*, *πάνουργος* and the verb derived from it is generally taken in a bad sense; *πάνουργος* a man who would do any thing, i. e. any thing wrong; a villain. Here the verb is not so used.

74. *ἐπεὶ πλείων . . . ἐνθάδε*] Cicero ad Atticum 12, 18. *Longum illud tempus, cum non ero, magis me movet, quam hoc exiguum.*

So also Palladas epigr. 144.

*πόσον χρόνον ἐνθάδε μίμνεις,
ὥς πρὸς ἐκείνον ὅλον μετὰ ταῦτα βίον;*

The elliptic expression *τῶν ἐνθάδε*, if fully written, would run thus: *τοῦ, ὃν δεῖ μ' ἀρέσκειν τοῖς ἐνθάδε.*

76. *αἰεῖ*] Porson after Pierson reads this without the diphthong, *αἰεῖ*: the quantity of the penult is common. Suidas says, that there are eleven different forms of *αἰεῖ*. Herman quotes a passage from Koen. ad Gregor. p. 160., which makes out 12 forms; though it only gives *ὅ*: *αἰεῖ, αἰέν, αἰὲς* poeticè; *ἄεῖ, ᾄεῖ*, and *ἄτ* Æolicè. See Porson's suppl. xviii.

80. *προὔχοι*] You may hold this *before yourself*, you may allege this as an excuse for your non-interference.

81. *πορεύσομαι*] In the strict sense of the middle voice, *πορεύω*, I make others go; *πορεύομαι*, I make myself go,—I go.

86. *πολλὸν ἐχθίων*] Porson Hec. 624. suggests the reading *πλείον ἐχθίων*. If *πολλὸν* be retained, it must be remembered that it is the old accusative neuter from the obsolete *πολλός*, for which *πολύς* and *πολὺ* subsequently were used.

89. *οἶδ' ἀρέσκουσ'*] After the verbs *οἶδα, αἰσθάνομαι, γινώσκω, μανθάνω, μέμνημαι*, and some others, the Greeks place the participle, and not the infinitive mood. Thus *οἶδα ἀρέσκειν* would not be Greek, though *scio me placere* is very good Latin. The Latin poets sometimes imitate this construction. Virg. *Æn.* ii. *sensit medius dilapsus in hostes.* Also Milton Par. L. ix. 792. And knew not eating death.

The participles thus joined with the verbs above mentioned are generally those of the present, future, and perfect; more rarely that of the 1st aorist, though some few instances of this tense may be found.

91. *πεπαύσομαι*] This is called the paulo post futurum, but rightly considered by Professor Monk as one form of the future passive; as it always has a passive signification.

92. *ἐχθρανεῖ*] This should be read *ἐχθάσῃ*. The tragic writers never used the form *ἐχθραίνω*, but always *ἐχθαίρω*. See Porson, Med. 555.

95. *Ἄλλ' ἔα με*] *ἔα* here only forms one syllable. In *Œ. C.*

1192. it also occurs as a monosyllable, or rather forms a crasis with αὐτόν in a very awkward situation.

Ἄλλ' ἔα ὑτόν' εἰς χεῖτέροις γοναὶ κακαί, for ἔα αὐτόν.

98. ἴσθ'] from ἴσημι, but at v. 71. ἴσθ' is from εἰμί.

100. Ἀκτὶς ἀελίου) Addresses to the sun, as the witness either of prosperous or disastrous occurrences, frequently occur in the writings of the poets. Phœn. 1.

ὦ τὴν ἐν ἄστροις οὐράνου τέμνων ὁδὸν
καὶ χρυσοκολλήτοισιν ἔμβεβώς δίφροις,
Ἥλιε, θεαῖς ἱπποισιν εἰλίσσων φλόγα,
ὡς δυστυχῇ Θήβαισι τῇ τοῦ' ἡμέρα
ἄκτιν' ἐφῆκας.

Euripides has used the same or nearly similar address in an epigram. Athenæ, ii. p. 61.

ὦ τὸν ἀγέραντον πόλον αἰθέρος, ἥλιε τέμνων,
Ἄρ' εἶδες τοιόνδ' ὄμματι πρόσθε πάθος;

Milton who originally projected a tragic, not an epic poem, had intended to introduce Satan addressing the Sun by way of πρόλογος: the address itself is still retained in the *Paradise Lost*: "O thou that with surpassing lustre crown'd," &c.

101. ἐπταπύλῳ] Bœotian Thebes was distinguished for having seven gates, (for the names of which see Porson, Phœn. 1150.) and Egyptian Thebes for having one hundred. See Herod. lib. ii.

106. λεύκασπιν] The three tragic poets all agree in attributing to the Argives white shields—λευκῆς χιόνης below alludes to the same circumstance—

Phœn. 1115. λεύκασπιν εἰσορῶμεν Ἀργείων στρατόν.

Sept. Theb. 89. ὁ λεύκασπις ὀρνυται λεώς.

108. ὀξυτέρῳ] with a sharper bit, sc. than that with which he came to invade Thebes. The glossary explains ὀξυτέρῳ by ταχυτέρῳ.

116. ἱπποκόμοις κορύθεσσι] An Homeric expression.

126. δράκοντι] Thebes is most probably alluded to here, though Erfurdt thinks that an enemy in general is only meant, the dragon being the supposed natural foe of the eagle. But it appears more likely that the term is here used from allusion to the story of the Thebans being sprung from the dragon's teeth.

128. ὑπερχαίρει] exceedingly hates. The same sentiment is found, Æsch. Sept. Theb. 829.

Ζεὺς τοι κολαστὴς τῶν ὑπερχόπων ἄγαν
φρονημάτων ἔπεισιν, εὐθυνοσ βαρὺς.

And Herodotus frequently makes a similar remark, vii. 10. φιλέει γὰρ ὁ Θεὸς τὰ ὑπερέχοντα πάντα κολούειν.

133. ὀρμῶντ'] This word must refer to *Capaneus*, though we should regularly expect ὀρμῶντας to agree with σφας.

Phœn. 1196. "Ἦδη δ' ὑπερβαίνοντα γείσα τειχέων
βάλλει κεραυνῷ Ζεὺς νιν' sc. *Capaneus*.

135. πυρφόρος] The fire-bearer: πύρφορος would mean fire-born; so μητροκτόνος, a man who kills, μητρόκτονος a man who is killed by, his mother. *Capaneus* is called πυρφόρος, because he threatened to burn the city. He wore a badge on his shield: γυμνὸν ἄνδρα πυρφόρον χρυσοῖς δὲ φωνεῖ γράμμασιν, πρήσω πόλιν. Sept. ad Theb. 430.

138. εἴχε δ' ἄλλα] Here Sophocles has imitated Æsch. Theb. 346.

"Ἄλλος δ' ἄλλον ἄγει,
φονεύει, τὰ δὲ καὶ πυρφορεῖ·
καπνῷ χραίνεται πόλις μ' ἅπαν·
μαινόμενος δ' ἐπιπνέει Λαοδάμας
μυαίνων εὐσέβειαν "Ἀρης.

140. Δειόσειρος] This word is here applied to Mars, to express his impetuosity; like that of the right hand horse in a chariot. Æsch. Agam. 1651. describes a brave and strong man, as σειράρορον κριθῶντα πῶλον.

142. ἴσοι πρὸς ἴσους] On the suggestion of Creon, Phœn. 762. Eteocles posts seven chieftains at the gates, to oppose the seven champions of the Argive army: ἴσους ἴσοισι πολεμίοισιν ἀντιθείς.

143. τροπαίῳ] This is one of the many epithets given to Jupiter, and designates him in his capacity of presiding over the rout or flight of an army in battle. Below, v. 659. he is called Ζεὺς Εὐναιμος.

148. Ἀλλὰ γὰρ] These two particles are frequently found together, ἀλλὰ connected with a sentence which contains some objection to the remark immediately preceding, and γὰρ with one giving the grounds of such objection. Brunck's punctuation of this passage is incorrect: a comma should be placed at θήβα, and then ἀλλὰ will go along with θέσθαι. In some cases where ἀλλὰ γὰρ occur, the reason only for the objection is given, and the objection itself is omitted, as below, v. 155.

'Ἀλλ' ὅδε γὰρ δὴ βασιλεὺς . . . Here is no sentence with which ἀλλὰ can be connected: σιγῶμεν or some similar word must be supplied. σιγῶμεν is expressed, Hec. 712.

'Ἀλλ' εἰσερχώ γὰρ τοῦδε δεσπότου δέμας

'Αγαμέμνονος, τοῦνθένδε σιγῶμεν, φίλαι.

This idiom is also found in Latin: Virg. Æn. i. 23

Hoc regnum Dea gentibus esse,

Si qua fata sinant, jam tum tenditque sovetque.
Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quæ verteret arces.

But [her wishes were not likely to be accomplished,] for she had heard, &c.

150. ἐκ μὲν δὲ πολέμων τῶν νῦν] ἐκ often denotes *from* in the sense of *after*: τῶν νῦν is the genitive case not agreeing with πολέμων, but governed by λησμοσύναν: this at least is Erfurd's opinion; and the passage may be thus rendered:—after the war, let us forget the present disastrous circumstance, viz. the unhappy fate of the two brothers just before mentioned.

154. Ἐλελίζων] Ἐλελίχθων is the reading of the Roman scholia; and then the meaning will be—"Bacchus, who agitates Thebes with his festive revels." Schneider in his Lexicon defends the common reading, and connects ἐλελίζων with ἄρχοι, "May Bacchus commence the joyful cry." Ἐλελίζω signifies to raise the cry ἐλελεῦ; as οἰμῶζω, to cry οἶμοι; αἰάζω, to cry αἶαι; ὀτοτύζω, to cry ὀτοτοί; ὤζω, to cry ὦ; and some others.

158. ἐρέσσαν] properly *rowing*. The Attic writers constantly use metaphors borrowed from the sea and maritime affairs; and this probably in the case of the tragic poets, to gratify their Athenian audience, who were proud of their superiority by sea.

162. τὰ μὲν δὲ πόλεος] The city is here represented under the similitude of a ship, which having been tossed in a violent storm, and blown on its side, is *righted* again: ὤρθωσαν conveys the same idea as ἔστη in Orest. 698.

καὶ ναῦς γὰρ, ἐνταθεῖσα πρὸς βίαν ποδὶ,
ἔβαψεν, ἔστη δ' αὖθις.

It would be endless to quote the instances where a state and the management of its affairs are described under nautical terms:

Sept. Theb. 2. ὅστις φυλάσσει πᾶντος ἐν πρύμνῃ πόλεως,
Οἶακα ναμῶν;

Hor. Od. i. O navis, referent in mare te novi
Fluctus, &c.

164. ὑμᾶς...ἐκ πάντων δίχα] You selected out of all, every chance person whom the convoking herald met, being not fit for political deliberation. In Virg. Æn. ix. 226. a similar selection is made:

Ductores Teucrûm primi et delecta juvenus
Consilium summis regni de rebus habebant.

166. θρόνων ἀεὶ κράτη] ἀεὶ must not be connected with σέβοντας or εἰδώς, but with κράτη, "the *existing* power of the throne," or "the power of the throne *for the time* being." 'O

ἀεὶ βασιλεὺς is not, who is *always* king, but the reigning king ; the king *for the time being*.

174. ἀγχιστεῖα] ἀγχιστεῖαν is the reading of one Ms. which if ἀγχιστεῖα, *as* exists, is objectionable on account of the metre, as a spondee would thus be left in the 4th place.

175. ἐκμαθεῖν] to learn *thoroughly*.

181. νῦν τε καὶ πάλαι δοκεῖ] πάλαι δοκεῖ would have been sufficient to express the notion of *past* and *present* ; for πάλαι with a present tense signifies that the action of the verb has existed for some time, and still exists ; but νῦν is joined with πάλαι emphatically, as in Incert. Trag. Eur. fr. 149.

ἐμοὶ γε νῦν τε καὶ πάλαι δοκεῖν
παῖδας φυτεύειν οὐ ποτ' ἀνθρώπους ἐχρῆν,
πόνους ὀργῶντας εἰς ὄσους φυτεύομεν.

See Plato *Gorgias*, §. 43.

ταῦτα ἔλεγον καὶ τότε, καὶ νῦν λέγω.

182. ἀντὶ τῆς] Though comparatives generally take after them a genitive without a preposition, yet sometimes the genitive is governed by ἀντὶ, as here, or πρό. See Markland. Eur. Suppl. 419.

Aristoph. *Vesp.* 210.

ἢ μοι κρεῖττον ἦν
τηρεῖν Σκιάωνην ἀντὶ τούτου τοῦ πατρός.

Herod. i. 62. Οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον.

Ζεὺς δ' πάνθ' ὥρῳ ἀεὶ] Menand. πάντη γὰρ ἐστὶ πάντα τε βλέπει θεός.

Soph. *Electr.* 175. ἔστι μέγας ἐν οὐρανῷ

Ζεὺς ὃς ἐφορᾷ πάντα καὶ κρατύνει.

Hes. *Ἔργ.* πάντα ἰδὼν Δίος ὀφθαλμὸς καὶ πάντα νοήσας.

185. Ἄτη] ἄτη is used in the tragic writers to signify any calamity, especially that which is inflicted by Providence. Monk Hipp. 276.

190. πλείοντες ὀρθῆς] See above at vv. 158 and 162.

τοὺς φίλους ποιοῦμεθα] we make friends *for ourselves*.

194. ὃς πόλεως] πόλεως is here a dissyllable, as in the line quoted above :

ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως.

195. πάντ' ἀριστεύσας δορὶ] Eteocles was victorious in the contest between Polynices and himself. See the account, Phœn. 1392.

196. ἐφαγν(σαι) The Schol. explains this :—ἐπὶ τῷ τάφῳ ὅσῳς ποιῆσαι, Angl. “ to pay all the funeral honors.”

197. Πολυνείκην λέγω] These words seem to be inserted for the information of the spectators in the theatre, rather than to specify to the chorus, who was the brother of Eteocles ; be-

cause as Œdipus had only two sons, the chorus could not be supposed ignorant of the person meant by τὸν ξύναιμον. See Valckenaer Phœn. 994. who says—"Quem intelligant, ubi res auditori paulo videri poterat obscurior, sic designare solent in tragœdiis."

Phœn. 1000. *χάρει νῦν, ὡς σὴν πρὸς κασιγνήτην μολῶν,
ἥς πρῶτα μαστὸν εἶλκυς, Ἰοκάστην λέγω.*

Creon could not be unacquainted with the name of the person who nursed his son Menæceus. cf. Iph. T. 1304. Androm. 805.

205. *ἔᾶν δ' ἄθραπτον*] Sept. Theb. 1015. contains the same proclamation:

*τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
ἔξω βαλεῖν ἄθραπτον, ἀρπαγὴν κυσίν.*

*οὕτως πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ
ταφέντ' ἀτίμως τοῦπιτίμιον λαβεῖν
καὶ μὴδ' ὁμαρτεῖν τυμβόχοα χειρώματα,
μὴτ' ὀξυμόλποισ προσσέβειν οἰμωγμασιν,
εἶναι δ' ἄτιμον ἐκφορᾶς φίλων ὕπο.*

211. *σοὶ ταῦτ' . . .*] This passage has caused considerable difficulty, and excited much discussion. Scaliger and Reiske have supposed that a line is lost between Κρέον and τὸν τῆς which might have been somewhat after the following form:

μὴ ξυνθανόντας ἀξίωμι ἔχειν ἴσον,

and to this opinion Erfurdt inclines. The chief difficulty lies in the government of τὸν δύσνουν and εὐμενῇ. Herman proposes ἀμφὶ τ' εὐμενῇ instead of καὶ τὸν εὐμενῇ; but though where two substantives governed by the same preposition are connected together by the copulative, the preposition is frequently found with the latter, yet this emendation is objectionable on account of the omission of the particle τὸν, which seems necessary. *σοὶ ταῦτ' ἀρέσκει*, "the same things with you please me," that is, the same things which please you, please me; and the accusatives must be governed by εἰς or ἐπὶ, though it may not perhaps be easy to justify such an ellipse by examples.

215. *ὡς ἂν σκοποῖ*] This dependent sentence is governed by ὁρᾶτε or some similar word, and the construction is by no means uncommon. See Dawes's Misc. Crit. Eteocles in Phœn. 732. says, [*μέμνησο aut si quid tale*] *ὡς οὐ καθέξω τειχέων ἴσω στρατόν.*

222. *πολλάκις διώλεσεν*] The aorist as well as the preter-imperfect, with or without ἂν, expresses frequency of occurrence, when it is not joined, as it is here, with *πολλάκις*. Matthiæ extends this remark to all the tenses, p. 735.

Phœn. 412. ποτὲ μὲν ἐπ' ἡμᾶς εἶχόν, εἰτ' οὐκ εἶχον ἄν.
See Orest. 698.

Hor. Od. i. 34.

hinc apicem rapax

Fortuna cum stridore acuto

Sustulit : hic posuisse gaudet.

235. ἐλπίδος . . . δεδραγμένος] δράσσω is, properly, to include in the hand; from δραξ manus; thence arripio, apprehendo, in the same sense nearly as καταλαμβάνω; and ἐλπίδος δεδραγμένος may mean—"being seized with the expectation." Ἐλπίς is a word mediæ significationis, and denotes expectation; expectation of good is *hope*; and this is frequently its proper interpretation, though not here. One Ms. has πεφραγμένος. The Schol. explains δεδραγμένος by the word νενικημένος.

246. θάψας] This could scarcely be styled a *burial* in the general acceptance of the term, since Antigone had only sprinkled a little dust over the body; but this was deemed sufficient, where time or opportunity was not given for any thing further to be done. Cic. de Leg. 11. says, humatos proprie dictos esse eos, quos humus injecta contegeret. Horace makes the ghost of the unburied Archytas ask the sailor:

Quanquam festinas, non est mora longa, licebit,

Injecto ter pulvere, curras.

Od. i. 28. sub fin.

Palinurus, Æn. vi. 365.

Eripe me his, invicte, malis; aut tu mihi terram,

Injecte, namque potes.

249. οὔτε . . . οὐ] Though we should have regularly expected, where οὔτε precedes, that οὔτε should follow; yet this is not always so: the subsequent negative, as here, is sometimes found without the copula—infr. 257. Οὐ, prægresso οὔτε, aliquot Æschyli exemplis confirmari poterit. Schæffer's notes at v. 607.

253. ἡμῖν ἡμερόσκοπος] In Sophocles the last syllable of ἡμῖν and ὑμῖν is generally short: they are written indifferently ἡμῖν, ὑμῖν, or ἡμῖν, ὑμῖν. Porson says, Hac scribendi ratione sæpissime (fortasse semper, vide Aj. 689. Electr. 255. 454.) usus est Sophocles. The third of these instances is easily altered: in the first, a Mss. reads ἡμῶν. Another instance might have been given by Porson.

Æ R. 631. καίριαν δ' ὑμῖν ὄρω.

The same syllable is long in Eurip. and Soph.

256. ἄγος φύγοντος ὧς] Brunck understands this, "as of one avoiding pollution;" but ἄγος may be the nominative case referring to κόνις, and then we may translate, "and there was a thin scattering of dust on him; as the *piacular offering* of

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one who was avoiding us, or trying to escape discovery: in this latter sense ἄγος is used at v. 775.

φορβῆς τοσούτον, ὡς ἄγος μόνον, προθεῖς.

The schol. seems to favor Brunck's interpretation: οἱ νεκρὸν ὀρώντες ἄταφον, καὶ μὴ ἐναμνησάμενοι κόνιν ἐναγείς εἶναι ἐδόκουν. *Ælian*. Var. Hist. lib. v. c. 14. νόμος γὰρ οὗτος Ἀττικὸς, ὅς ἐν ἀτάφῳ τύχῃ σώματι ἀνθρώπου, πάντως ἐπιβάλλειν αὐτῷ γῆν.

260. φύλαξ ἐλέγχων] This is an instance of the nominativus pendens or absolutus, which occurs sometimes, and arises from the inattention or oversight of the writer to preserve the legitimate construction required by the strictness of syntax.

Phœn. 290. Μέλλων δὲ πέμπειν μ' Οἰδίου κλεινὸς γόνος
Μαντείᾳ σαρνὰ, Λοξίου τ' ἐπ' ἐσχάρας,
'Εν τῷδ' ἐπεστράτευσαν Ἀργεῖοι πόλιν.

where μέλλαντος κλεινοῦ γόνου would be the regular construction. Hipp. 22. τὰ πολλὰ δὲ

πάλαι προκόψας, οὐ πόνου πολλοῦ με δεῖ—for προκόψασαν.

263. ἀλλ' ἔφευγε τὸ μὴ εἰδέναι] μὴ εἰδέναι forming a cæsis, only make a cretic, but still the metre is defective, there being left an anapæst in the 5th place. Porson at *Med.* 140. reads ἔφυγε, which removes the metrical objection; but still the proper tense required here is the imperfect. Erfurdt omits the article, and reads ἀλλ' ἔφευγε μὴ εἰδέναι—which is probably the true reading.

264. μύθρους αἶρειν χερσίν] This is probably the most ancient allusion existing of a custom for ascertaining innocence, so common among our Saxon ancestors under the name of the *fire-ordeal*, though this latter practice was somewhat different from the trial here mentioned, rather corresponding to that alluded to in *πυρδιδέρπειν*; and consisted in the culprit walking barefoot and blindfold over red-hot ploughshares, as in *Virg. Æn.* xi. 787. the family of the Hirpi, near the foot of Soracte, could walk upon burning coals without injury—

medium freti pietate per ignem

Cultores multa premimus vestigia pruna.

Plin. vii. 2. Haud procul urbe Roma, in Faliscorum agro, familiæ sunt paucae, quæ vocantur Hirpiæ, quæ sacrificio annuo, quod fit ad montem Soractem Apollini, super ambustam ligni struem ambulantes non aduruntur; et ob id perpetue senatus-consulto militiæ aliorumque munerum vacationem habent. See *Potter's Gr. Antiq.* "Of the Grecian Oaths."

276. πάρεμι δ' ἀκῶν οὐκ ἐκούσιν, οἷδ' ἔτι] In *Hipp.* 319. we have

φίλος μ' ἀπόλλυς· οὐχ ἐκούσαν οὐχ ἡκόν,
both being an imitation of the Homeric ἀκὼν ἀκόντι γὰρ θύμῳ.

277. στέργει γὰρ οὐδεὶς] So Æsch. Pers. 251. ὦμοι, κακὸν μὲν
πρῶτον ἀγγέλλειν κακά. Shakspeare, Antony and Cleop. Act.
ii. sc. 5.

Tho' it be honest, it is never good
To bring bad news: give to a gracious message
An host of tongues; but let ill tidings
Tell themselves, when they be felt.

279. βουλευέι πάλαι] πάλαι is joined to a present tense, to
express that the action of the verb has been continuing for
some time and still continues. We convey the meaning of the
words βουλευέι πάλαι, by rendering them, "has been long or
for some time considering." The Latins use *jamdudum* with
the present tense in the same manner:

Hæc, Od. iii. 29. Tyrrhena regum progenies, tibi
Non ante verso lene merum cado,
Cum flore, Mæcenas, rosarum, et
Pressa tuis balanus capillis,
Jamdudum apud me est.

280. παῦσαι, πρὶν . . . λέγων] Brunck connects λέγων with
παῦσαι, and the order will be παῦσαι λέγων, πρὶν, &c. παύομαι
being one of those words which require not an infinitive but
a participle, after them. Erfurdt objects to this, and would
make λέγων belong to μεστῶσαι, on the ground that where a
participle or adjective is joined with an infinitive, that participle
or adjective preserves the case of the noun preceding, to
which it refers.

286. ναοὺς πυρώσων ἦλθε κἀναθήματα,
καὶ γῆν ἐκείνων καὶ νόμους διασκηδῶν;]

If this punctuation of Brunck's be retained, γῆν is governed
of διασκηδῶν; and this supplies an instance of a construction,
probably common in all languages, where a verb is joined to
two substantives of different meanings, and the verb is only
properly applied in meaning to the nearer noun: as Prom. v. 21.
Ἴν' οὕτε φώνην οὕτε τοῦ μορφῆν βροτῶν where ὄψις is proper and
significant with μόρφην, not so with φώνην.

Virg. Æn. iii. 457.

Ipsa canat, vocemque volens atque ora resolvat.

Henry iv. part 1. act i. sc. 3.

But there will be no occasion to have recourse to this figure if
we adopt the punctuation suggested by Schæffer:

ναοὺς πυρώσων ἦλθε κἀναθήματα
καὶ γῆν ἐκείνων, καὶ νόμους διασκηδῶν;

Θήβας πυρώσας, τάσδε Πολυνείκης θεοῖς
 'Ασπίδας ἔθηκε—is the inscription which Jocasta says, Phœn.
 584, Polynices would place upon the shields offered to the
 Gods, if he conquered his brother.

259. πόλεως] A dissyllable : so in Æsch. Sept. Theb. ii.

δοῖς φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως.

296. νόμισμα] 'Medium of commerce.' Eurip. CEd. fr. v. we
 have

οὔτοι νόμισμα λευκὸς ἄργυρος μόνον
 καὶ χρυσὸς ἐστί.

For the effects produced by money (independently of daily
 proof, &c. &c.) see Hor. Od. iii. 16. Æn. iii. 56.

302. καὶ πάντος ἔργου δυσσέβειαν εἰδέναι] And to know (*by ex-
 perience*) the impiety of every action.

306. ἐκφανεῖτ'] Show *clearly*.

316. νῦν] The νῦν of time is always long, and *περισπώμενοι*.
 The νῦν of argument is common, and an enclitic.

νῦν ὥς ἀνιαρῶς] The penult of ἀνία is generally long,
 though sometimes short. The verb ἀνιάω or ἀνιάζω has the
 second syllable long, as below, 319. 'Ανιῶ in Aristophanes
 shortens the penult three times and produces it once. The
 second syllable of ἀνιαρὸς is always short in Euripides and Ari-
 stophanes, and long in Sophocles : but the third syllable is
 every where long. R. P. Phœn. 1334. See *Class. Jt.*
 No. LXI. p. 138.

Ion. 522. παῦε, μὴ ψάσας τὰ τοῦ θεοῦ στίμματα ῥήξης χερσί.

318. τί δέ; ῥυθμίζεις] Here it will be remarked that *δε* be-
 comes a long syllable in consequence of the neutral *ρ* following.
 A short syllable ending with a vowel is not always made long
 before a *ρ* at the beginning of another word, but only where
 the metrical ictus falls upon that syllable so situated ; at least
 this is true in the tragic and comic writers.

Prom. V. 712. χρίμπτουσα βαχχίαισιν ἐκπερᾶν χθόνα. Here the
 last syllable of χρίμπτουσα continues short, because the ictus
 does not fall on it.

Ce. R. 847. τοῦτ' ἔστιν ἤδη τοῦργον εἰς ἐμὲ ῥέπον. Here the
 last syllable of ἐμὲ is long because it *does*. The discovery of
 this nice distinction is due to J. Tate ; and not to the Re-
 viewer of Blomfield's Prometheus—(Quarterly Review, vol. v.
 p. 225.) See Kidd's Dawes, p. 285. Monk's Hipp. 461.
 Blomf. Prom. v. 1059.

320. λάλημα] *talking thing*. λάλημα is here used in the
 sense of λάλος or λαλητής, the thing for the person, or as gram-
 marians say, the abstract for the concrete.

Infr. 756. δούλευμα for δοῦλος.

Philoct. 927. ὦ πῦρ σὺ, καὶ πᾶν δαῖμα, καὶ πανουργίας
Δεινῆς τέχνημ' ἔχθιστον.

Instances constantly occur of this very common figure.

321. οὐκουν] It is generally received as correct, to make οὐκουν paroxyton when it signifies non igitur, or nonne igitur? and perispomenon when it denotes igitur or igiturne? but Elmsley recommends, that in all cases οὐκουν should be written as two syllables; and the only alteration then necessary to be made will be in the punctuation of the passage where οὐκ οὐν occurs.

323. ἢ δεινὸν . . .] Reiske thus renders the passage; res gravis est opinio, etiam si falsa opinetur. But the shocking thing is, not that a man entertains an opinion at all, but that he entertains a false one. The meaning seems to be, "surely it is a dreadful thing in the man, at least who entertains an opinion, to entertain that opinion also falsely."

328. κρινεῖ] The Attic future: the penult is short, and the last syllable is circumflexed; the present, κρίνει, has its penult long, and is paroxyton.

329. ὅπως ὄψει] ὅπως and ὅπως μὴ are generally joined with the second person of the future tense, as here, sometimes with the third, rarely with the first. Also ὅπως, ὅπως μὴ, ἵνα, &c., require after them the future indicative, or the 2nd aor. subjunctive.

334. τοῦτο] Brunck understands this, κατὰ τοῦτο, on account of this superior ability; or it may be τοῦτο δεινὸν—sc. man.

In Choeph. 580. we have a praise of man not dissimilar:

πολλὰ μὲν γὰρ τρέφει
δεινὰ δειμάτων ἄγῃ,
ποντίαι τ' ἀγκάλαι κνωδάλων
'Ανταίων βροτοῖς
πλάθουσι βλασταῖς, καὶ παιδαφνίους
λαμπάδας πεδαύρους,
πτῆνα τε καὶ πεδοβά-
μονα κἀνεμοέντων
Αἰγιδων φρίσσει κότον.
'Αλλ' ὑπέρτολμον ἀν-
δρὸς φρόνημά τις λέγοι;

343. κουφάων]

Tum laqueis captare feras, et fallere visco
Inventum, et magnos canibus circumdare saltus:
Atque alius latum funda jam verberat amnem,
Alta petens, pelagique alius trahit humida lina.

Virg. Georg. i. 139.

349. κρατῆ δὲ . . . θηρὸς] *kratío* with a genitive signifies, to be master of, to rule over; with an accusative, to conquer: the former meaning of course applies here.

351. ὑπάξεται] The old reading was ἄξεται. Brunck restored the preposition, because the metre (he might also have added, the sense) required it. Here the future expresses frequency of occurrence, 'He *will* lead the horse under the yoke because he has frequently done so heretofore.' See Matth. G. G.

354. ἡνεμόεν φρόνημα] The Schol. explains this by ἡ περὶ τῶν μετεώρων φιλοσοφία. Herman understands it to express the *rapidity* of thought; and this is probably the regular result of learning.

355. ἀστυνόμους ὀργάς] The tempers, dispositions, or manners proper for civil institutions.

Soph. Aj. 640. οὐκ ἔτι συντρόφοις ὀργαῖς ἔμπεδος.

356. ἐδιδάξατο] He taught *himself*, or received the knowledge.

366. ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθλόν] When two nouns are governed by the same preposition, the preposition is frequently placed only with the latter noun.

Hec. Ἄλλ' ἴθι νάους, ἴθι πρὸς βαμούς.

Phoen. 290. Μέλλων δὲ πέμπειν μ' Οἰδίου κλεινὸς γόνος

Μάντεια σιμνὰ, Λοξίου τ' ἐπ' ἐσχάρας.

So Hor. Od. iii. 25. Quæ nemora aut quos agor in specus?
See Bentley in loc.

373. μήτ' ἐμοὶ παρέστιος γένοιτο]

Hor. Od. iii. 2.

vetabo, qui Cereris sacrum

Vulgarit arcanae, sub iisdem

Sit trabibus.

σχολῇ γε] This expression is explained by Suidas, οὐδ' ὅλως, βραδείως, οὐδαμῶς.

Ce. R. 434. σχολῇ γ' ἂν οἶκους τοὺς ἐμοὺς ἐστειλάμην.

392. ἀλλ', ἡ γὰρ . . .]

Hor. Grata superveniet quæ non sperabitur hora.

397. δοῦρμαιον] Sc. τὸ ἔρμαιον, tutum quod præter spem advenit, quasi a Mercurio [τοῦ Ἑρμοῦ] donatum. Mercury was the god who presided over chance gain. Pers. Sat. ii. 10. attributes the same office to Hercules.

O si

Sub rastro crepet argenti mihi seria, dextro

Hercule.

So also Horace, Sat. ii. 6, 12.

400. δίκαιός εἰμι] Not *I am just*, but *I have a right*. In Demosth. περὶ Στεφ. τούτου ἐν αἰτίᾳ οὗτός ἐστι δίκαιος εἶναι. He has a right, or it is proper that he should, have the blame of this.

402. πάντ' ἐλάττω] This is a formula generally adopted by messengers in concluding their narrations; such as, πάντ' ἔχεις λόγον, πάντ' ἐκήκουας λόγον. Anasr. Ἐχεις ἅπαντ', ἀπελθέ.

Hec. τοιάδ' ἀμφὶ σῆς λέγω παιδὸς θανάτου.

404. θάπτουσιν, ὃν σὺ τὸν νεκρὸν ἄπειπας] Here the accusative, which ought to be after θάπτουσιν, is found in the relative sentence, (and in this case it frequently has the article,) as in Hec. 759.

πρὸς ἄνδρ' ὃς ἄρχει τῆσδε Πολυμήστῳ χθονός;

Hipp. 100. τήνδ', ἣ πύλαισι σαῖς ἐφέστηκεν Κύπρις.

Cf. Troad. 20.

So Ter. Andr. Prolog. Ut placerent populo quas fecisset fabulas.

408. δειν'] δεινὰ is an oxyton noun; and when such nouns suffer an elision, the acute accent is thrown back on the preceding syllable,

409. ἣ κατεῖχε τὸν Νέκυν] The reading of this line has been objected to on the ground that the article is never placed by Sophocles at the end of one line, and its noun at the beginning of the subsequent one, without the interposition of some particle or adjective. See C. E. R. 553, 995, 1056. C. E. C. 290, 577. Trach. 383. Phil. 423. Aj. 1015. El. 619. Antig. 453. Herman has therefore proposed ἣ κατεῖχετο Νέκυν, which obviates the objection.

410. ὁσμὴν ἀπ' αὐτοῦ μὴ βάλοι, πεφευγότες] This is the reading of D'Orville ad Charit. p. 328, for the old reading ὁσμὴν ἀπ' αὐτοῦ, which is found in all the ancient Mss. and editions. The sense is πεφευγότες ὁσμὴν ἀπ' αὐτοῦ, μὴ βάλοι, "avoiding the stench from him, lest it should strike us." Read ἀπ' αὐτοῦ with a comma before μὴ.

415. ἔς τ' ἐν αἰθέρι] Virg. Georg. iv. 425.

Jam rapidus torrens sitientes Sirius Ipso

Ardebat cælo, et medium sol igneus orbem

Haurerat, ardebant herbæ.

Hom. Odys. iv. ἥλιος μέσον οὐρανὸν ἀμφιβέβηκε.

423. κενὴς κενὴς νεοσσῶν] Virg. Georg. iv. 511.

Qualis populea moerens Philomela sub umbra

Amissos queritur foetus, quos durus arator

Observans sideo implumes detraxit; at illa

Flet noctem, ramoque sedens miserabile carmen

Integrat, et meratis late loca stertibus implet.

425. κενὴς . . λέχος] This pleonasm is by no means uncommon.

Troad. 609. θρήνων ὄδυμοι.

Hec. 297. ῥέων πᾶν καὶ μακρῶν ὀδυμάτων
κλύουσα θρήνους, οὐκ ἐν λεβάλοι δάκρυ;

κοίτας λέκτρον, Med. 436. λέκτρον κοίτας, Alcest. 946. See R. P. Hec. 297.

431. τρισπόνδοισι] These three libations were honey, milk, and wine. See Iph. T. 163.

436. ἡδέως ἔμοιγε κάλγεινῶς] This is a figure of seeming contradiction, like Hec. 564. Ὁ δ' οὐ θέλων τε καὶ θέλων οἶκτον κόρης.

441. σὲ δὴ, σὲ τὴν νεύουσιν] In the Medea, v. 273, Creon commences his authoritative and tyrannical address to Medea in the same form, and with the use of the article,

σὲ, τὴν σκύθρασκον καὶ πόσει θυμουμένην.

Here and in other places the accusative is put emphatically without the verb λέγω, αὐδῶ, or similar word by which it is governed: as

Eurip. Hel. 554. σε, τὴν ὄρεγμα δεινὸν ἡμιλλημένην
τύμβου 'πὶ κρητὶδ', ἐμπύρους τ' ὀρθοστάτας.

[To be continued.]

AN INQUIRY

*Into the Nature and Efficacy of Imitative Versification,
Ancient and Modern.*

Adeo melius est oratorem vel hirta toga induere, quam fucatis et meretriciis vestibus insignire.—DIAL. DE ORAT.

No. VI.—[Continued from No. LXII.]

IT will be remembered that “for more particular information” the Reviewer referred us to “various passages in Cicero’s rhetorical pieces, and to the critical writings of Demetrius Phalereus, Dionysius of Halicarnassus, and Hermogenes.” The use which is thus made of Cicero’s name seems liable to some objections: 1st, Because the “general readers” might be led to suppose, that all Cicero’s rhetorical pieces were of the same value, and essentially the same in doctrine. This, however, is not the case. Quintilian, after alluding to the “specimen orandi, docendique oratorias artes” of Cicero, observes, “post quem tacere modestissimum foret, nisi et rhetoricos suos ipse adolescenti sibi elapsos diceret, et in oratoriis hæc minora, quæ

plerique desiderant, sciens omisisset."¹ Now I do not deny that the Reviewer's expression—"the *rhetorical* pieces" of Cicero, may be meant to draw a distinction between the rhetorical and the oratorical pieces, and that the "*Libri de Inventione*" and the "*Lucullus*" are to be considered separated by this expression from the "*Libri de Oratore*," "*De Claris Oratoribus*," and what may be accounted the most correct of all the treatises, the "*Orator*." I can hardly think, however, that general readers would draw this inference from the Reviewer's words; while by the scholar, on the other hand, the Reviewer would be considered as acknowledging that he appeals to Cicero on the authority of those treatises which Cicero himself discredits. "*Et M. Tullius*" (I again use the words of Quintilian, as I thus gain the testimony of both authors) "*non dubitavit aliquos jam editos libros aliis postea scriptis ipse damnare, sicut Catulum, atque Lucillum, et hos ipsos, de quibus modo sum locutus, artis rhetoricæ.*"²

To suppose that the Reviewer neither intended to make any distinction, nor was aware that any should be made, will lead to a different, but not to a more favorable conclusion.

2dly, Why are we referred to Cicero at all? He himself has told us that in his age Athens had merely the reputation of former glory: "*Athenis jam diu doctrina ipsorum Atheniensium interiit: domicilium tantum in illa urbe remanet studiorum, quibus vacant cives, peregrini fruuntur, capti quodammodo nomine urbis et auctoritate;*"³ and he has told us also that the corruption of Athenian eloquence began with Demetrius Phalereus. "*Hæc enim ætas (the age of the 10 orators) effudit hanc copiam; et, ut opinio mea fert, succus ille et sanguis incorruptus usque ad hanc ætatem oratorum fuit, in qua naturalis inesset, non fucatus nitor. Phalereus enim successit eis senibus adolescens. ————— Hic primus inflexit orationem,*"⁴ &c. Cicero therefore does not speak from his own knowledge, but from the knowledge of others. Whatever he did not collect from the orations themselves, was learnt not from a personal acquaintance with any of the 10 orators, but from tradition perhaps in some degree, and certainly in a great degree from the writings of Aristotle. "*Atque inter hunc Aristotelem, (cujus et illum legi librum, in quo exposuit dicendi artes omnium superiorum, et illos, in*

¹ *Inst. Orat.* iii. 1, 20.

² "In *rhetoricis* etiam, quos sine dubio ipse non probat," &c. ii. 15, 5. *Inst. Orat.* iii. 6, 63.

³ *De Orat.* lib. iii. 11. ⁴ *De Claris Orat.* 9.

quibus ipse sua quædam de eadem arte dixit,) et hos germanos hujus artis magistros, hoc mihi visum est interesse; quod illi eadem acie mentis, qua rerum omnium vim naturamque videret, hæc quoque aspexit, quæ ad dicendi artem, quam ille despiciabat,¹ pertinebant: illi,"² &c. Yet to Aristotle, the father of criticism,

Il maestro di color, che sanno,

the Reviewer has not referred us, though in the third book of his Rhetoric, that truly great critic treats particularly about rhythm; and Victor, in a note on Aristotle's Rhetoric, observes of Cicero, "habebat numerosa oratio plurimos et acerrimos adversarios, quos cum auctoritate doctissimorum et gravissimorum virorum etiam refellere vellet, *confugit ad Aristotelem*."

From the last quotation it may be inferred that Cicero is an interested witness—a circumstance which would throw some suspicion on his evidence however positive; and I do not scruple to say that I draw this inference, not from the words of Victor, but from those of Quintilian, the author of the Dialogue upon Oratory, Seneca,³ and Cicero himself; and that if he, however unjustly, was thought "*parum Atticus*," his endeavours to vindicate his love of cadence and harmonious arrangement by Attic authority, should be carefully examined; and that great as is the respect which is due to him, some regard should be paid to the opinion of his contemporaries. But allowing this inference to be groundless, and allowing also that Cicero is a very competent witness as to the practice of the Athenian orators and the tastes of the Athenian people, still I must observe,

3dly, That in a case like this, all general references are dangerous, and productive of great uncertainty. Even when the words are given, their sense may be mistaken, as has been ably and fully shown with regard to the Reviewer's ἀληθὺς, in a late article of the Westminster Review; and I may add, that on a former occasion, when the Reviewer quoted and translated the *illacrymari* of Cicero, there was too much of "*sad em-*

¹ Aristotle's contempt may perhaps induce the Reviewer to allow that the supposed Longinus did not "wholly mistake the nature of the panegyric oratory," though he ridicules a passage in Isocrates.

² De Orat. lib. ii. 38.

³ It may seem strange that Seneca, whose style is so faulty, should thus censure Cicero (Ep. 114): "Quorundam non est *compositio*, modulatio est; adeo blanditur. Quid de illa loquar, in qua verba differuntur, et diu expectata vix ad clausulas redduntur? Quid de illa in exitu lenta, qualis Ciceronis est, deversa, et molliter desinens, nec aliter, quam *solet*, ad morem suum pedemque respondens?"

broidery" employed on the occasion; for the *agonizing* it is the harmless preposition *in*, and either *defleo* or *deploro* would have given a much stronger sense. In the present case there seems a peculiar danger from the different meanings which have been attached to the word *ῥυθμός*. Dionysius says, Πᾶν ὄνομα καὶ ῥῆμα καὶ ἄλλο μῦθον λέξεως, ὅτι μὴ μονοσύλλαβον ἔστιν, ἐν ῥυθμῷ τινι λέγεται. Τὸ δ' αὐτὸν καλῶ πόδα καὶ ῥυθμόν. Cicero observes of *ῥυθμός*, "habet verbum invidiam;" but he was very far from making it the same as ποῦς. "Nam etiam poetæ quæstionem attulerunt, quidnam esset illud, quo ipsi differrent ab oratoribus. Numero maxime videbantur antea, et versu: nunc apud oratores jam ipse numerus increbuit. Quicquid enim est, quod sub aurium mensuram aliquam cadit, etiamsi ubest a versu, (nam id quidem orationis est vitium) numerus vocatur, qui Græce ῥυθμός dicitur:"¹ and again, "Jam pæon, quod plures habeat syllabas quam tres, numerus a quibusdam, non pes habetur."²

The very same word therefore, as used by Cicero and Dionysius, differs widely in its acceptation; and yet for more particular information on this point, the Reviewer refers us to Cicero and Dionysius jointly. With respect to the latter, and Demetrius Phalereus and Hermogenes, let me be permitted to mention that Cicero was not very fond of this sort of company in his lifetime. "Fateor me oratorem, si modo sim, aut etiam quicumque sim, non ex rhetorum officinis, sed ex Academiæ spatiis exiisse,"³ is his sarcastic remark; from the severity of which even Quintilian seems to shrink; for, when he quotes the passage, he substitutes *scholis* for *officinis*.⁴

4thly, Much as I hope to profit by Cicero's assistance in my attempts to show the state of Latin Versification before the time of Virgil, I feel myself bound to declare that no dependence should be placed on the testimony of an author, who prevaricates and contradicts himself so much as Cicero must do, if he maintains the doctrine which the Reviewer imputes to him. Some little inconsistency must be allowed from the nature of the subject, and the situation in which Cicero was placed: but let the Reviewer's statement, "that beautiful structure of verse," &c. &c. be compared with the extracts which I have already made from Cicero, and those which I now add, and let the reader ask himself how Cicero's own words can be reconciled with the reference of the Reviewer. I begin with

¹ Orat. 26.

² Orat. 64.

³ Orat. 3.

⁴ Inst. Orat. xii. 2, 23.

those which seem most favorable to him. "Hanc diligentiam subsequitur modus etiam et forma verborum, quod jam vereor ne huic Catulo videatur esse puerile. Versus enim veteres illi in hac soluta oratione propemodum, hoc est, numeros quosdam nobis esse adhibendos putaverunt. Interpirationem enim, non defatigationis nostræ, neque librariorum notis, sed verborum et sententiarum modo, interpunctas clausulas in orationibus esse voluerunt; idque princeps Isocrates instituisse fertur, ut inconditam antiquorum dicendi consuetudinem, delectationis atque aurium causa, (quemadmodum scribit discipulus ejus Naucrates) numeris astringeret. Namque hæc duo, musici, qui erant quondam iidem poetæ, machinati ad voluptatem sunt versum atque cantum, ut et verborum numero et vocum modo delectatione vincerent aurium satietatem. Hæc igitur duo, vocis dico moderationem et verborum conclusionem, quoad orationis severitas pati possit, a poetica ad eloquentiam traducenda duxerunt."¹ "Quantum autem sit apte dicere, experiri licet, si aut compositi oratoris bene structam collocationem dissolvas permutatione verborum: corrumpatur enim tota res," &c.; the passage is so long that I can only give the conclusion: this, however, as the reader will see, is the most important: "Hoc modo dicere nemo unquam noluit; nemoque potuit, quum dixerit. Qui autem aliter dixerunt, hoc assequi non potuerunt: ita facti sunt repente Attici. Quasi vero Trallianus fuerit Demosthenes; cujus non tam vibrarent fulmina illa, nisi numeris contorta ferrentur."²

I doubt much if two stronger passages will be found in any part of Cicero: yet even in these there is nothing about the beautiful versification of the Iliad, and the countrymen of Homer; and the so-often quoted passage, "cujus non tam vibrarent fulmina," has but little force, as testimony, when the whole passage is considered. "Numerus autem non domo depromebatur, neque habebat aliquam necessitudinem aut cognationem cum oratione. Itaque serius aliquanto notatus et cognitus, quasi quandam palæstram et extrema lineamenta orationi attulit."³

"Primum ergo origo, deinde causa, post natura, tum ad extremum usus ipse explicetur orationis aptæ atque numerosæ. Nam qui Isocratem maxime mirantur, hoc in ejus summis laudibus ferunt, quod verbis solutis numeros primus adjunxerit. Cum enim videret oratores cum severitate audiri, poetas cum

¹ De Orat. lib. iii. 44.² Orat. 70.³ Orat. 56.

voluptate; tum dicitur numeros secutus, quibus etiam in oratione uteremur, cum jucunditatis causa, tum ut varietas occurreret satietati. Quod ab his vere quādam ex parte non totum dicitur; nam neminem in eo genere scientius versatum Isocrate confitendum est, sed princeps inveniendi fuit Thrasyarchus," &c. &c.¹ I will not trouble the reader with further extracts: let him only bear in mind that the *ῥυθμὸς* of Cicero is very different from the *ῥυθμὸς* of Dionysius; that even of its general sense, Cicero remarks, "habet verbum invidiam;" and that Quintilian thought it necessary to say, "Ego certe, ne in calumniam cadam, qua ne M. quidem Tullius caruit, posco hoc mihi, ut, cum pro composito dixerō *numerus*, et ubicumque jam dixi, oratorium dicere intelligar."

To the opinions of Cicero's contemporaries I have already alluded. In logic the major includes the minor. If the Reviewer is correct in his premises, and his conclusion; if the Athenians required, and their orators practised this metrical arrangement—what shall we say of the ignorance of Brutus and the others who thought Cicero himself *parum Atticus*? what shall we say of Cicero, who, when he might have appealed to the influence of Homer and the uniform practice of his countrymen, for proofs that would have warranted so much more than he ever advanced, is content to tell Atticus, "Quo in genere Brutus noster esse vult, et quod judicium habet de optimo genere dicendi, id ita consecutus in ea oratione ut elegantius esse nihil posset. Sed ego solus² alius sum, sive hoc recte, sive non recte." &c. &c.³

The next witness is Dionysius of Halicarnassus. I do not profess to have studied any of the critical writings of this author, with the exception of the treatise *Περὶ Συνθέσεως Ὀνομάτων*: this, however, is particularly referred to by the Reviewer in an earlier part of his article, and is called "a delicious piece of criticism;"

¹ Orat. 52.

² I have given the text of Olivet, who observes: "*Solus*] Sic vulgati: sed malunt *totus* et Malespina, et Ursinus, et Grævius." *Solus* seems to agree very well with what follows: "Quamquam vereor ne," &c., and with what has been quoted from the *Orator*: "Putant enim, qui horride inculteque dicat, modo id eleganter enucleateque faciat, eum solum *Attice* dicere," &c.

In the second book of the "Tusculanæ Quæstiones" he mentions "ubertatem et copiam, unde erat exortum genus Atticorum, iis ipsis, qui id sequi se profitebantur, ignotum:" and in the beginning of the "Paradoxa" he says, "Tentare volui possentne, &c. an alia quādam esset erudita, alia popularis oratio."

³ Ad Atticum, l. 15. ep. 3.

but he refers to it for what I believe will not be found in it—a confirmation of his opinion, “that difference of *style* among the Greeks depended upon such minute differences, that the most exact erudition is perhaps only capable of knowing and not feeling them.” Proper words in proper places, says Swift, make the true definition of a style. Dionysius himself, however, tells us that this treatise relates not to the choice of words, (for that was to be the subject of another treatise) but to the arrangement of them : if the critic’s plan seems ridiculous to the reader, or if he is involuntarily reminded of the golden rule that the fish should be caught before it is dressed, the fault is not mine. Perhaps the attainments of the young gentleman to whom it is addressed, resembled those of Master Stephen, who had “bought him a hawk, and a hood, and bells, and all, and lacked nothing but a book to keep it by.” Most certainly, however, the treatise *Περὶ τῆς Ἐκλογῆς* is promised, and conditionally only, for the next year ; while in the “delicious piece of criticism” on *style* the pupil is taught to arrange what he is afterwards to be taught to choose. Such is the plan of the “*libelli vere aureoli*,” which Upton says, “*certissimum habet omnes omnium ætatum eruditissimos homines maximi semper fecisse*,” which the Quarterly Reviewer praises so highly, and which I firmly believe, and must undertake to prove to be

The very head and front of this offending,

not only against Homer, Virgil, and Milton, but against truth and nature. This treatise I must necessarily review, and as minutely and carefully as the reader’s patience will allow. For the present, therefore, I wave all mention of Dionysius, and content myself with referring the reader to an article in the same number of the Quarterly Review as that which contains the remarks on oratory. The article will repay him well for the trouble of studying it ; and if the same Dionysius, who has been set up as a critic, is decried (may I say upset?) as an historian ; if *deceit and forgery, more imagination than judgment, an indiscriminate reception of hearsay evidence*, sound but harshly ; if this vaunted critic is called a *diffuse, rhetorical writer, addicted to theory and speculation* ; if he is said to relate *an incredible event with complacency*—to have written *entirely to please the taste of his Roman readers*, and if allusion is made to *the absurd stories with which he has loaded his pages* ; if these charges are not only made, but proved, by the able writer of that article ; if they are made against Dionysius, not as a critic, but as an historian—as a writer of that class, in which fidelity and accuracy are the first and greatest requisites, and in which the

indulgence of the fancy is not an excuse, but condemnation;—let me once more ask the reader to allow that *I may be in the right*, when I assert that what we have been taught to believe and admire on the credit of Dionysius, Eustathius, Clarke,* Pope, &c. &c. &c., is a childish and mischievous illusion, the

* Has not Clarke's note on ἀντιάσας (Iliad A. v. 67.) misled Dr. Maltby and the Editor of the Indices Attici? What authority do we find for ἄνῳ, ἄνῳμαι, φῶνῳ, &c.? In the future and imperfect tenses of verbs in ἄνῳ or φῶνῳ, the penultimate is generally long; but I should say not invariably, unless ἀντιάδῳ can be found in Homer, or κινῶνῳ in any author whatever. As for forming κινῶνῳ from κινῶνμι, that resembles the Indian method of supporting the world; for κινῶνμι must be formed from another verb. The Editor of the Indices Attici objects to κινῶνῳ; yet in the Wasps of Aristophanes we find (v. 993. Bruck)

Ἐξηπάτηται, κἀπολίλυκον οὐχ ἰνῶν :

and no authority has yet been produced for κινῶνῳ. As to the present and imperfect tenses of the verbs in ἄνῳ, if we reason from analogy, we may say the penultimate is short, for the two other classes of contracted verbs end in ἄνῳ and φῶνῳ, not ἄνῳ and φῶνῳ; and as the α is followed by α in the future and perfect, its length in these tenses does not imply that it is long when followed by a vowel. In his first edition Dr. Maltby seems to countenance Morell's rule, "Verba in α natura brevia sunt in futuro et imperfecto:" in his second, the matter seems to be left in doubt.

The Attic poets used the contracted forms, and I can produce no authorities from them; but perhaps the following will suffice, when it is recollected that none at all have been produced on the other side.

ἄλς δὲ λύκοι ἀγνοοῖν ἐπέχραον, ἢ ἱρφοῖσι. Iliad II. 352.

Ἐρη, τίπτει σὸς υἱὸς ἱμὸν ῥέον ἔχρασι κῆδιν. Iliad Φ. 369.

Ἐχράνῃ ἰσθίμεν καὶ πινόμεν ἱμῖνις αἰεὶ. Odys. Φ. 60.

See also Odys. E. 396. K. 64. Iliad II. 356. Apollonius Rhodius, ii. 283. iii. 431.

Οὐδὲ κατὰ μοῖραν πέρασι πάλιν. Iliad II. 367.

Κωλὸν δουδιάει. Odys. K. 227.

See also Odys. E. 61.

Διὶ δουδιάει. Homeric Hymns, 9, 8.

See also Do. Do. 6, 14.

Κικροπίδης δ' ἄχιϋσι, γαλπαῖη δὲ θάλασσα Satyrus Anthol. i. 56, 8.

Μουδιάει.

I quote, however, not from the original, but from a quotation.

Ἐδριάει, Πίρσαισι, &c. Theocritus, 17, 19.

χρῶν and χρῶνῳ are allowed to be short; and to this class we may add χρῶν on the authority of Homer (Iliad α. 664. Odys. α. 189.), and Apollonius Rhodius, iii. 995. In

Τοῦς μὲν ἄρ' οὐτ' ἀνίμων δίαει μένος ὕγρον ἀντρω, Odys. E. 478.

it does not appear that prefixing the iota has lengthened the alpha; and in another line of the same book,

Τάρρα οἱ ἡγάσθε θεοὶ ρῆτα ζῶντες,

the alpha, though long, is not preceded by ρ or a vowel. I need not notice the power of the digamma in νῶν, &c.

ignis fatuus of a heated fancy, and incompatible with the true character of Epic Poetry.

The third witness is Demetrius Phalereus. As to him, I have but three questions to ask : first, What individual is meant by this name ? secondly, On what authority is this individual made the author of the treatise *Περὶ Ἑρμηνείας* ? thirdly, In what part of that treatise are we to find the “ more particular information on this point ? ”

The fourth witness is Hermogenes, “ a remarkable youth, in whom nature revenged an early precocity of intellect by an early imbecillity.” That early precocity is precocity with a vengeance I will not attempt to deny ; but if Hermogenes “ specifies the particular feet which the Greek orators were fond of using, according to the precise feeling of mind which they wished to excite,” he has done what he would probably have let alone if he had consulted Isocrates, Plato, Aristotle, or Cicero. I know little or nothing of his writings except from the Reviewer’s note, and two extracts, which are given by Simon Bircovius : in one of these extracts Hermogenes seems to have out-Dionysius’d Dionysius, and in the other not to have been very scrupulous about “ the particular feet ” of the *Iliad*.¹ With regard to the Reviewer’s note, if we are to give Hermogenes any credit for a personal acquaintance with the Athenian orators, or a personal knowledge of their habits, he must have been not only an extraordinary youth, but a very extraordinary antique ; for Demosthenes and his contemporaries flourished in the time of Philip of Macedon, and Hermogenes in the time of Marcus Antoninus.

As to Hegesias, against whom the “ indignant protest ” is made, it appears from Cicero, that instead of “ neglecting this nicety of rhythm,” he was in fact more nice than wise, and did accomplish that “ concinnitas,” for which he was content to sacrifice more valuable requisites. “ At Charisii vult Hegesias esse similis, isque se ita putat Atticum, ut veros illos præ se

¹ Ἀδτοὺς δὲ ἐλῶρια τυῖχε κύνισιν, as he observes, ἀναπαυστικὸν πως ἴσσι, γενόμενης ἀναπαύσεως ἐν τῷ Ἠρώων. He is right in saying πως, for the next word is οἰωνοῖσι, and γίνισιν is consequently a trochee. Might he not have succeeded better in

Βάλλ’, αἰεὶ δὲ πυρὰν γένων καλόντο θαμνισαί ?
αἰεὶ δὲ πυρὰν.

γένων καλόντο θαμνισαί.

in which there is the additional beauty of an ὁμοιόπτωτον, and no need of a tmesis ?

Base.

Parœmiæ.

pene agrestes putet. At quid est tam fractum, tam minutum, tam in ipsa, quam tamen consequitur, concinnitate puerile?¹

I now take my leave of the Quarterly Reviewer: I may have noticed his assertions harshly, but I was obliged to notice them strongly; for to a popular writer in a very popular Review I may say with truth:

Τὸ δ' ἀξίωμα, καὶ κακῶς λέγῃς, τὸ σὸν
Πείσει. λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν
Κάκ τῶν δοκούντων αὐτός, οὐ ταυτὸν σθένει.

Hitherto I have had little difficulty to overcome; but, as my present subject is the supposed Longinus, I feel in some degree embarrassed, and must proceed with caution. Let us first consider the grounds for attributing the Treatise on Sublimity to the secretary of Zenobia, or any Dionysius or Longinus whatsoever. The usual title of the treatise is *Διονυσίου Λογγίνου περὶ Ὕψους*, but in the *Variæ Lectiones*² we find “Par. et Vat. 1. *Διονυσίου ἢ Λογγίνου*. Laur. melius, *Ἀωνύμου*. Sic in Catal. Bandinii.” According to Suidas the name of Zenobia’s secretary is *Cassius Longinus*, and I doubt much if he or any other author was ever known by the name of *Dionysius Longinus*. In the work itself no mention is made of any author later than the Augustan age, and as no *Testimonia Veterum* have yet appeared, I conclude that none are to be found. As to the author’s friend, it seems to signify little whether his name is *Posthumius Terentianus* or *Pistumius Florentianus*; for although it appears from the treatise that he was a man of learning and talent, I am not aware that he has been identified by any of the critics; and before I conclude this subject I may be able to show that the real author, the *Great Unknown* of an earlier day, had no light reason for concealing his own name, and giving a fictitious name to his friend. As to the treatise itself, Suidas mentions several, though not all the works of *Cassius Longinus*; no mention however of this *Treatise on Sublimity* is made by him, or, as I believe, by any other author. Yet to the *Cassius Longinus* of Suidas, we add the prænomen of *Dionysius*, by virtue of an act of criticism, and then by dropping the *Cassius*, and taking no notice of the *ἢ* or the *Ἀωνύμου* of the Mss. we manufacture our *Dionysius Longinus*.

¹ De Claris Oratoribus, 83. See also Orator, 67.

² Though I differ in my conclusion both from Amati and Weiske, I must be allowed to refer to their notes, and acknowledge my obligations to them.

CLINTON'S CIVIL AND LITERARY CHRONOLOGY OF GREECE.

WE readily insert the subsequent letter from Mr. Clinton, in reference to the remarks made by us in our last number [*Cl. Jl.* No. LXII. p. 356.], on his laborious and most useful work: a work which we then recommended most strongly to the notice of the literary world, and concerning which we repeat, that a diligent perusal of its pages will greatly improve the *young*, and not slightly assist the *adult*, scholar. It would not answer the object we have in view to make our Journal a vehicle for literary dispute. Our opinion and Mr. Clinton's answer will be now before the public—the final judges in these cases. The greater part of our objections will be obviated when Mr. Clinton puts the finishing stroke to his design of rendering the *whole* of Grecian Chronology as clear and convincing as the *part* which we have had the pleasure of perusing. In reply to Mr. Clinton's notice of the Athenian population, A. C. 317. we intend to take an early opportunity of examining the question, *unless* he should kindly anticipate us through the medium of our Journal, or otherwise.

Welwyn, Herts, July 12th, 1825.

SIR,—Having observed in the Notice of the FASTI HELLENICI, which appears in the *Classical Journal*, LXII, some objections stated, I venture to trouble you with this letter, containing a reply to those objections, trusting that you will have the candor to insert it.

The reviewer (p. 358) objects in the first place to my division of the subject. He thinks that the battle of Chæronea would be a proper termination of the 2d period, and seems to intimate that the 3d period ought to conclude at the extinction of the Achæan league. If we were to confine our view merely to the civil affairs of the republics of Proper Greece, these two events would undoubtedly be convenient epochs. But I proposed to extend my survey to the Greek kingdoms of Asia, Macedon, and Egypt: and, although some of these, as the Macedonian, were conquered before the extinction of the Achæan league, yet others subsisted long after that date; as, the Syrian Monarchy brings us down within 63 years, and the Egyptian within 30 years, of the Christian era. The characters which marked the 124th Olympiad were these: 1. The Achæan league commenced at that date. 2. Great revolutions occurred in Asia in consequence of the death of Seleucus. 3. The power of the Romans first began to be

known and felt by the Greeks. But the Civil Chronology was only a part of my design; it was also my purpose to include the literature of Greece; and, with a view to this, the battle of Chæronea was no epoch at all. Demosthenes at that date was still in the midst of his career; his best oration having been delivered eight years later; Alexis was still in the midst of his comic exhibitions; Aristotle had not yet settled at Athens, and the four schools of Philosophy had not yet assumed their ultimate and permanent form. But by fixing the termination of the 2d period at the 124th Olympiad, I arrive at a point at which the division of Philosophy into its four sects was now perfected; I include the whole life of Menander, and the first exhibitions of the last comic poet of Athens; and I reach a new literary era, the commencement of the school of Alexandria, which is to be fixed to the beginning of the reign of Philadelphus.

The second objection of the reviewer is, "that I am guilty of a species of tautology in mentioning particular persons as flourishing in different years: that, if Pythagoras flourished in 539 and died in 472, he must have flourished during the whole of the intermediate time, and it was unnecessary to mention this."—It was my object through the whole course of the work to assemble all the evidence that could be collected for the establishment of each particular fact; and when the time of Pythagoras was to be determined, it was material to record where he was placed by the testimonies of ancient writers. Thus in 533 I inform the reader that Diodorus placed this philosopher at Olymp. 61. in 531, that Clemens and Cyril placed him at Olymp. 62. The reader learns at 525 that Eusebius referred him to Olymp. 63. 4., and at 520 that he is mentioned again by Eusebius at Olymp. 65. All these were necessary as particles of that mass of evidence which collectively enables us to fix the time of Pythagoras. The reader again is informed at 546 that Hipponax is placed by the marble in the times of Cræsus and Cyrus; and at 539 that Pliny refers him to Olymp. 60. These are two concurrent witnesses, each confirming the other. Passages like these are not tautology, but the production of new evidence in corroboration of the fact which it is proposed to prove. Of Ibycus it is told at B. C. 560. that Suidas places him at Olymp. 54. and the reviewer thinks it quite unnecessary for me to mention in 539, that Eusebius refers him to Olymp. 60. But, in my opinion, this latter piece of information is by no means rendered superfluous by the former; for it did not follow that because Ibycus flourished in 560, he was therefore necessarily still alive in 539. In each of the years 498, 496,

495, (which the reviewer quotes as open to the same objection) the reader will find that new facts are produced. Nor was the enumeration of the years of the Ionian war without its object. The chronology of that war had been erroneously laid down by great authorities, whose positions I examine in the Appendix, c. 5.; and it was necessary to the establishment of my own positions, and to the refutation of theirs, that each successive year of that war should be carefully marked. The reviewer observes that "if B. C. 513. was the 1st year of Hippias, it required no great powers of calculation to infer that B. C. 511. was the 3d." Undoubtedly it did not. But that undeniable proposition has been stated by me at B. C. 511. in order to be made the foundation of an argument. There were apparent contradictions in the testimonies to the time of Hippias: he was said to be expelled in his 3d year, in his 4th year, and in the 20th year before the battle of Marathon. I therefore state the completion of his 3d year in Hecatombæon, B. C. 511. in order to arrive at the conclusion which the reader will find in my Tables, at B. C. 510.

The last objection of the reviewer is to my account of the numbers of Attica in B. C. 317, which I state at 539,500. He "cannot comprehend this arithmetic;" and "it appears to him that 21,000 Athenian citizens, 10,000 metiques, and 400,000 slaves, would give 431,000." It is true that my account in the Tables stands at present without explanation, for a reason which is hinted in the preface, p. iv.; namely, that this explanation was reserved for the Appendix. But the reviewer would have had no difficulty in comprehending my arithmetic, if it had occurred to him that 21,000 Athenian citizens expressed those only who had votes in the public assembly, or all the males above the age of twenty years; that the 10,000 *μέτοικοι* described only the males of full age; and that in both these cases the women and children were to be added. Mr. Gibbon, and others, in order to obtain the total numbers, multiply by 4, and state 124,000 as the total free population: the Baron de Sainte-Croix, in a dissertation on this subject, in *Mém. de l'Acad. tom. 48*, multiplies by $4\frac{1}{2}$, which gives 139,500. I have followed the latter mode of computing; and 400,000 slaves (which I agree with Gibbon in understanding to express *all* the slaves of either sex and of every age,) added to 139,500 free inhabitants, will give 539,500 for the total numbers, as I have stated them,

HENRY FYNES CLINTON.

CAMBRIDGE ENGLISH PRIZE POEM,
FOR 1825.

SCULPTURE.

Marmoris aut eboris fabros aut æris amavi—

HORAT. *Ep. Lib. II. i. 9.*

THE winds were hush'd on Pindus—and the day
Balm'd by a thousand sweets, had died away—
The wave beneath, the laurel on the hill
Bask'd in the heaven's blue beauty—and were still :—
Pomp—Silence—Night were reigning on the Earth.
Nymph, whom my rude verse worships, at thy birth,
The Muses rear'd thee in their starry caves,—
Lav'd thy fair limbs beneath their holiest waves,—
And taught the wild soul speaking from thine eye
To quaff the light of genius from the sky. 10
There, by lone mount, and vale, and deep-brow'd dell,—
There, by the bee-lov'd flowers, and mossy cell,—
There, by the glories of the summer noon,
And the sweet sadness of the midnight moon—
Thy spirit stor'd within its still recess
The myriad forms of nature's loveliness ;—
The grand—the soft—the lofty and the fair
Woo'd thy warm thoughts—and made their dwelling there.
'Tis said—what minstrel doubts the legend's truth ?—
The day-god lov'd thee from thine earliest youth, 20
And pour'd around the musings of thy heart
The shadowy splendors of his holiest art—
To substance fix'd the bright thoughts all his own,
And breath'd the life of Poesy to stone.
Inspiring visions rose at midnight's hour,
Wild shapes of Beauty throng'd thy haunted bower,
Till o'er thy mind creative Genius grew,
And the hand sculptur'd what the Fancy drew.
Nymph of old Castaly ! thou lov'st to keep
Thy moon-lit vigils where the Mighty sleep, 30
O'er the dim tomb to hold thy silent sway,
And rear thy marble triumphs o'er decay.
'Tis thine to fix thro' ages fresh and warm
The frail perfection of the fading form ;—

And though no more by cool Cephissus' stream¹
 The Queen of Beauty haunts the minstrel's dream—
 Though now no more on Tempe's classic vale
 Apollo's locks win worship from the gale,
 Yet still thy spells preserve them to the eye,—
 Chain to the earth the bright forms of the sky,—
 And raise high spirits from the mine and ore
 That crowds may gaze,—and Genius may adore !
 To thee, where old Ilyssus roves along
 The olive banks all eloquent with song,
 The bright Athenian bent his thoughtful brow,
 Breath'd his young thoughts, and pour'd his lonely vow.
 And the far Isle of Roses² o'er the sea
 Rear'd her world's wonder as a shrine for thee.
 Where is that vast Colossus, which bestrode
 The free waves like Ambition?—while they flow'd
 Hushing their wrath like slaves—as through yon arch
 Fraught with earth's wealth, the proud barks went their march?
 Where is that brazen pomp was wont to throw
 Back on the sun the glory of his glow—
 And seem'd the Genius of that daring clime,
 Dazzling all eyes, and form'd for every time—
 Earth at its feet and Heaven upon its brow—
 Symbol of Greece,—and art Thou nothing now?
 Enough!—on forms unwreck'd beneath the blast
 Or blight of ages, be our wonder cast—
 Is it a Goddess? lo! I bend the knee
 Dream of heaven's beauty! let me worship thee!—
 Thou art indeed too lovely for the earth
 As earth is now—thy charms are of the birth
 Of her first morn—when every flower was trod
 And every fount was hallow'd by its God—
 And brighter beings wander'd from above
 To win the treasure of a mortal's love.
 Oh! o'er the sculptor's spirit pour'd each ray
 Which memory hoarded of that golden day,—
 Each thought of grace, or goddess lingering still
 By silver stream, or Oread-haunted hill,

¹ Καλλιναίου τ' ἐπὶ Κηφισοῦ ῥοαῖς
 τὰν Κύπριν κληίζουσιν ἄφυ-
 σαμίαν.

Eurip. Med. 842.

² Rhodes.

All which the soul deems bright, or passion dear—
When his wild fancy turn'd—and fix'd them *here*!
Oft at deep noon—what time the wearied gale
Slept on the violets—while the shadowy vale,
The fairy music of the wood-bird's lay,
The glad bee murmuring on his perfum'd way,
The green leaves laughing in the quiv'ring beams,
Lull'd the luxurious spirit in wild dreams.

80

Oft hath the marvel of thy beauty stole
Sweet shape, along the visions of my soul!
Ev'n as when young Adonis woo'd thy vow,—
Ev'n as thou glowest from the marble now,—
Ev'n as thou stood'st 'mid vanquish'd Gods above,
In breathing, palpable, embodied love.

Terrible! mark, and tremble!—fold by fold
See round the writhing sire¹ the enormous serpent's roll'd,
Mark the stern pang—the clench'd despairing clasp—
The wild limbs struggling with that fatal grasp—
The deep convulsion of the laboring breath—
Th' intense and gathering agony of death.—
Yet 'mid the mortal's suffering still is view'd
The haughty spirit shaken—not subdu'd
Tho' nature faint, tho' every fibre burst,
Scath'd—stifled—crush'd—let vengeance wreak its worst.
Fate—terror—hell—let loose your powers of ill,
Wring the rack'd form—the soul can scorn you still.

90

Nymph of my song! I turn my glance, and lo!
The Archer-god speeds vengeance from his bow.—
Not, as when oft, amid his Delian glade,
The Lord of Beauty knelt to mortal maid,
Not as when winds were hush'd—and waves lay mute
Listing, and lull'd beneath, his silver lute,—
But like the terrors of an angry sky,
Clouds on his brow, and lightning in his eye.
The foot advanc'd—the haughty lips apart—
The voice just issuing from the swelling heart—
The breathing scorn—Yet 'mid that scorn appear
No earthlier passions mix'd with human fear;
The God speaks from the marble not the less
Than when heaven brightens with his loveliness,

100

110

¹ Laocoon.

And o'er each limb th' enamor'd Graces play,
 Leave wrath its *pride*, but steal its *gloom* away.
 Yes, at those feet, the bard of *Iais* sung,¹
 Oft in deep love the maiden's form was flung,
 And her soul fed on passion, till her thought
 Madden'd beneath the anguish it had sought,
 And health with hope departed—and the flush
 Of fever deepen'd o'er youth's purer blush—
 Grief's canker prey'd upon her withering bloom,
 And love's wild vision woke but in the tomb.

120

Ev'n thus of old the Cyprian sculptor² view'd
 The star-like form which blest his solitude.—
 From earth, and earthly beauty he had flown,
 And grav'd a dream of loveliness on stone;—
 And made a temple of his beating heart,
 To worship the perfection of his Art.—
 And aye he knelt adoring—none were near
 The impassioned homage of his vows to hear.
 The unpeopled forest, and the murmuring wave—
 The shadowy twilight of his lonely cave,—
 The mystic language of the rushing wind—
 Nurs'd the voluptuous madness of his mind.
 He rain'd warm kisses on the unconscious face,—
 Woo'd the mute marble to his wild embrace,—
 Gaz'd till the cell swam round his reeling eyes,—
 And the chill air was burning with his sighs,—
 Hung on that lip, alas! so vainly fair—
 And breath'd at last his very being there.
 O'er the cold cheek rose Passion's blushing hue—
 Slowly to life the kindling statue grew,
 Caught the warm spirit from his soul's excess,
 And breath'd and mov'd in living loveliness.

130

140

Years have roll'd on, alas! no longer now
 Round Hellas' sword blooms Freedom's myrtle bough,
 There, 'mid the gorgeous piles which still proclaim,
 Unchang'd, the changes of her fallen fame,
 Smit by the bolt, and bow'd beneath the blast
 Of fate,—she sits—the spectre of the past.—

150

¹ I allude to the story of the "Maid of France," which has been so beautifully applied by Mr. Milman.

² Pygmalion.

Yet still the warm Italian loves her lore,
Gleans the rich harvest from each haunted shore.
O'er his rude harp the Roman minstrel flings
Flowers from her wreath, and music from her strings;
And from his native banks to Tiber's tide
Th' Athenian sculptor wafts the Parian pride—
Glowe the live statue, and the polish'd dome,
And Greece hath found a second birth in Rome.
Still the young Faun amid the wild flowers sleeps—
Still his carousal hoar Silenus keeps— 160
And still Diana's beauty glowe as dear
As when Endymion lur'd her from her sphere.
Still unsubdu'd amid the wrecks of years
Her lofty spear Athenian Pallas rears,—
And still—tho' thunder waits not on his nod,
Thron'd in his grandeur sits the imperial God.
Still in mad mirth the Bacchanalian throng
Weave the wild dance, and raise the frantic song—
And calm in stern repose—(his labors done)
Stands, like a sleeping storm, Alcmena's son. 170
Behold where in his nerv'd and naked might
Rushes the Circus Champion to the fight—
Stretches the gaunt arm in its sweeping length—
Starts from each limb the eloquence of strength—
On the bent brow Pride, Power, and Conquest reign,
From the curv'd lip the spirit breathes disdain—
And all the savage in his sternest mood
Speaks from the form unawed and unsubdu'd!—
Where mid yon puny race of courts can be,
Son of the woods! the champion meet for thee? 180
The strife is o'er—ev'n as a broken bow
Nerveless and spent—the Terrible lies low!—
He leans upon his hand—the lion crest
Bows to the dust—and from the untam'd breast
Falls drop by drop life's tide—the eye is dim,
And o'er the buckler droops the giant limb—
And Death is on the Mighty!—aye thou proud
And guilty city! let thy ruthless crowd
Pour o'er their prey the mockery of their mirth,
Blood with those echoes calls forth from the earth— 190
And Heaven full soon shall answer.—Hurrying forth
Sweeps on dark wings the whirlwind of the North—
Hush—it hath past!—By Tiber's glassy wave
Crouches—where Brutus trod—yon supple slave!

Where the voluptuous Cæsars held their sway,
 Couch'd with the Vandal, saddens stern Decay;
 Where in those halls, Harmonia wak'd her strings,
 Hark the harsh shout of Gothic revel rings;
 And o'er the pillar'd pomp and trophied arch
 Gaunt Havoc speeds her desolating march. 200
 But from the midnight of Time's dullest dream
 Be our's to wake, and hail the earliest beam.—
 Ages have past—a star is in the skies—

The clouds are rent—and light and Leo rise.—
 See, from each crumbling stone and mouldering bust
 Admiring Genius clears th' unhallow'd dust!—
 The buried pomp of years awakes once more—
 The solemn Earth gives up her silent store—
 And the world's second morning pours its rays,
 Bright as of old, on Michael's eagle gaze! 210

Approach and reverence, stranger! calm and lone
 The Prophet Chief¹ claims homage from his throne,
 From that broad brow, clos'd lip, and marble cheek,
 And high repose, no human passions speak—
 But power and majesty, august and proud,
 Brood o'er the awful image,—like a cloud!
 And in the lines of that unearthly face
 The eye of fancy in its gaze might trace
 Deep visions of the future—the sublime
 And mystic secrets of primæval time— 220

And the rapt holiness of him who heard
 Thro' flame and darkness God's Eternal Word!
 There the young shepherd² stands, as when he trod
 The earth, exulting in the might of God.—
 Scorn'd the strong armor, and the giant limb—
 And knew the Lord of Hosts was over *him*!
 Round his light form no sheltering garments cling,
 He wields no weapon but the simple sling,
 Yet in the advancing step—the lofty mien—
 The calm stern front—the undaunted soul is seen. 230
 Tho' armies shrink around him;—tho' the brave
 Doom in sad thought his rashness to the grave—
 God, who preserv'd him from the Lion,³ here
 Is not less mighty—wherefore should he fear?

¹ Moses, by Michael Angelo.

² David, by Michael Angelo.

³ "David said moreover, The Lord that delivered me out of the paw

Alas for nations!—while we gaze, the spark
 Of kindling light expires—and we are dark—
 E'en while the gladd'ning minstrel turns to bless
 This Tadmor smiling thro' Time's wilderness—
 The brief and lonely incense of his breath
 But wakes—like Nero's music—amid death. 240
 Again long years!—from Superstition's chain
 And the dull torpor of her gloomy reign
 Thou wakest, Rome!—like Rhesus, but to feel
 Deep in thy heart, the foeman's fatal steel!—
 Scorning thy pride, and scoffing at thy faith,
 Sweeps the fierce Gaul to slaughter and to scathe—
 And darkly brooding o'er thy vanquish'd wall
 Thy rebel Eagles triumph in thy fall.
 Pass we with one brief curse, from Glory's toil,
 The strife, the rout, the conquest and the spoil; 250
 Let thrones arise and crumble at a breath,
 And man exult in shackles or in death—
 These are no fitting subjects for my lay;—
 To colder climes we wing our wandering way—
 And turn where glows in yonder gorgeous dome,
 The Parian pomp of Hellas, and of Rome.¹
 Proud plumes are waving in the silent air,
 The warriors of the earth are gather'd there—
 Fair Britain's sons—the fearless and the free;
 Romantic Spain, thy haughty chivalry;— 260
 And that old warlike race, for whom the pride
 Of the blue Danube rolls its lordly tide.
 Hush'd the vain taunt, and aw'd the exulting eye,
 Silently stalks the vengeful Prussian by—
 While in rude contrast to the stately crest,
 The dazzling crosslet, and the glittering vest,
 With rugged garb, and wondering looks, pass on
 The stern and simple wanderers from the Don.
 But oft like clouds amid that gorgeous throng
 Dark angry forms sweep loweringly along. 270
 Not theirs the rapt delight—the soul's deep trance—
 Grief wrings the heart, and passion fires the glance,

of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." 1 Sam. xvii. 37.

¹ I need scarcely observe that I allude to the collection of the Louvre, to which the troops of the Allies, when at Paris, resorted in such numbers.

And ever from the writhing lip, the wrath
 Of fierce and struggling spirits flashes forth.
 The mutter'd vengeance, and the scornful jest—
 The pent volcano of the laboring breast—
 The unconquer'd hatred of the powerless will,
 That bitter comfort of the conquer'd still!—

But ye, upon whose marble brows serene
 Ages of night in clouds and storms have been,
 And pass'd like vapors from the morning star,
 Hallowing the beauty which they could not mar;
 Ye, 'mid the littleness of human life,
 The fading triumph, and the empty strife,
 Calm in your lofty grandeur glance below
 Unmov'd by passions which ye never know.—
 While Empires fall around you,—ye retain,
 Gods of the mind, your everlasting reign!—
 And changeless in your power, behold the tide
 Of fate but bear fresh homage to your pride.
 Lo! as of old ye stand! the deep blue sky
 Of Rome again hangs o'er you, and the eye
 Which hails you in your native seats enshrin'd
 Gleans from all round meet moral for the mind.

Yes! there from every clime shall Genius bring
 The vows and incense of her earliest spring;
 And to those fanes the pilgrim still shall roam,
 And SCULPTURE find her altar and her home.—
 Warm'd into life beneath these genial skies,
 Round the far Dane¹ what fair creations rise!
 Here when the moon-light o'er those myrtle groves
 Flings its pale beam, the German Wanderer² roves,
 And bears rich visions home, to gild the cell
 Where, lone and musing, Fancy loves to dwell.
 The bright Enthusiast of the Isle shall trace
 In colder climes each well-remember'd grace;
 Recall and rival all that Greece hath known,
 And wake, like *Chantry*, Eloquence from stone.
 And there, fair land! thine own Canova still
 Rears o'er thy woes the triumphs of his skill;
 Charming the Gods again to haunt the earth,
 And waking Beauty to a second birth.

Though fair the way the pilgrim may have past,
 Turns he not home exultingly at last?

¹ Thorwaldsen.

² Danneker.

And though in climes to Muse and Memory dear
 My soul is lingering—I recall it *here*.
 Lo! where through cloister'd aisles, the soften'd day
 Throws o'er the form a "dim religious" ray.
 In graven pomp, and marble majesty,
 Stands the immortal Wanderer of the sky¹— 320
 The sage, who borne on Thought's sublimest car,
 Track'd the vague Moon, and read the mystic Star.—
 Sway'd from the planet, or the desert cloud,
 To him the Spirits of the Night were bow'd.
 Hoar Time reveal'd his marvels—Nature drew
 Her secret veil from his undazzled view—
 For him, her glowing depths had solemn speech,—
 And myriad worlds—life—glory—GOD in each,
 Hymning high joy through Heaven's eternal dome,
 Blaz'd from the darkness round Jehovah's Home! 330
 Mark ye—how well the kindling Sculptor took
 The sweeping robe—the majesty of look—
 And o'er each feature's lofty beauty wrought
 The deep intense pervading soul of thought,
 And that ethereal sunshine which in him
 Life could not cloud, and Passion could not dim,
 As if the spirit which had wing'd its way
 Through Heaven, had purg'd each earthlier sense away.
 Oh, may his influence hallow yet the scene
 Where once the lustre of his life hath been. 340
 And, though perchance in vain, Ambition's toil,
 Youth's dreaming hope, and Labor's midnight oil,
 Yet, ere the evil days of strife and sin
 Have thrown their shadows o'er the light within,
 Learn we from him that truth least understood,—
 Man is most great while struggling to be good.
 My harp's rude notes are dying—all too long,
 My soul hath pour'd its spirit into song,
 And yet I pause. What though the weeds I bring
 Waft no rich incense from the breathing spring? 350
 I pause—a Northern Votary's wreath to twine,
 Land of the Roman, round thy ruin'd shrine.
 Oh, from thy lore if e'er his mind hath caught
 For fancy fire, or energy for thought;

¹ These and the following lines, which refer to the statue of Newton in Trinity College Chapel, have been added by the permission of the Vice-Chancellor, since the adjudication of the prize.

If from the sculptur'd form, and sacred strain,
 For him the beauty was not wak'd in vain,—
 Then all ingrateful would the Minstrel be
 Had not his lyre one parting note for thee!
 Oh! as the Image, in that fabled scene¹
 In which Leontes mourns his buried Queen,
 Came from the dim concealment of long years,
 (As rainbows shine thro' Nature's clouds and tears)
 And bright with smiles descended from above
 Glowing with joy, and redolent of love—
 Oh, thus from shrouded pomp, and silence deep,
 Where Memory sits to ponder and to weep,
 Italia, wake! the hues of life resume,
 And smile away the terrors of the tomb.

360

E. G. LYTTON BULWER,
 FELLOW-COMMONER OF TRINITY HALL.

Literary Notices concerning Cicero's lost Treatise
DE GLORIA.

No. I.

THE reader is indebted to William Roscoe, Esq. of Liverpool, distinguished alike by learning, eloquence, patriotism, philanthropy, and virtue, for the following translation from Tiraboschi's work. He observes in a letter to me, which accompanied it, dated Toxteth Park, June 14, 1825:—"By the same hand you will receive a translated extract from Tiraboschi, containing his sentiments respecting the charge brought against Alcyonius, of having plundered and perhaps destroyed the Book of Cicero *de Gloria*. I am apprized of this debate, although I have not entered into it particularly, as I ought perhaps to have done, in the *Life of Leo X*. The opinions of Tiraboschi appear to me to be on this, as on most other occasions, sensible and candid; and it will afford me great pleasure, if you should find them of any use."

¹ Winter's Tale. Act v. Scene 3.

Tiraboschi. T. I. p. 240.

BEFORE we pass on, two literary subjects offer themselves to our examination: these are the accusations brought against Petrus Alcyonius, and Carol. Sigonius, two of the Italian literati; the first of them charged with having suppressed the work of Cicero *de Gloria*, which came to his hands, after having plundered it of some of its finest passages to enrich his book *de Exilio*; the other of having published a treatise of his own *de Consolatione*, pretending it was that which we know was written by Cicero on the death of his beloved Tullia. With respect to the first of these it is certain that in the time of Petrarch a copy of the book *de Gloria* was still in existence. He has himself stated, at length, in what manner it came into his hands, and how it was lost. Raimondo Soranzo, whom Petrarch calls *Superantius*, and whom he denominates a venerable old man, had these books in his library, and made a present of them to Petrarch. He knew their value, and esteemed them accordingly. When a person, who had been one of his masters in his youth, and loved and esteemed him beyond all his other pupils, borrowed them from him, pretending to have occasion for them in a work in which he was engaged, the gratitude of Petrarch would not permit him to refuse. After several years, hearing nothing respecting them, he enquired after them from his master, who, under various pretexts, eluded his researches. On being further pressed, he at length acknowledged, that through his poverty he had been compelled to pledge them. Petrarch was desirous of knowing in whose hands they were, that he might redeem them with his own money; but the master, ashamed, could never be prevailed on to discover it, and Petrarch could not adopt harsher measures. At length the old man died, whilst Petrarch was in France, and he again used every means, but in vain, to recover the books. From this period no mention appears to be made of them for a considerable time. We have a letter from Beatus Rhenanus to Pirckheimerus in 1531, from which we perceive he thought that Pirckheimer had a copy: "*Exspectamus aliquid veterum librorum a te; Ciceronem de Gloria, eundem de Vita beata, quasdam ejus Orationes &c. nisi tanto thesauro solus frui vis. An fabulam narravit ille noster?*" Which last words, not adverted to by Fabricius, inform us that Rhenanus only knew by the relation of others, that such works were in the possession of his friend; and that he had some doubts whether he had not been imposed on; and this was probably the case, as nothing has since been heard respecting them.

This, however, was not the case with respect to that which, according to Paullus Manutius, was in the library of Bernardus Justinianus; since from this the accusation arises against Alcyonius. Let us first observe the account of Manutius. "These books," says he, "were known to the time of our fathers; for Bern. Justinianus, in the Index to his Books, registers *Cicero de Gloria*. Having left his whole library as a legacy to a monastery of nuns, this book, afterwards sought for with great diligence, could not be found. Every one believed that Petrus Alcyonius, to whom, as their physician, the nuns gave leave to inspect their library, had stolen it, and certainly in his work *de Exilio* there are some passages which seem, not by Alcyonius, but by some more able writer." Thus far Manutius. About the same time a similar accusation was brought against Alcyonius by Paullus Jovius, in his *Elogies*, first printed in 1546. although he does not inform us how Alcyonius obtained this book of Cicero, nor positively asserts the fact, but only says there was great suspicion of it. Fabricius and Mazzuchelli cite in confirmation of this literary theft of Alcyonius, Christ. Longolius in his Letters, Giraldi in his book on the Poets of his own Times, and Petr. Victorius in the Preface to his Commentary on the Poetics of Aristotle, and others, whose authority is of no weight but when supported by more ancient writers. But as to the three before-mentioned authors, I have seen and read the passages cited by Fabricius and Mazzuchelli, and have not found a vestige of this theft attributed to Alcyonius; so little must he trust to the citations of others, who wishes to write with accuracy. The whole of the charge is therefore reduced to the testimony of Manutius and Jovius. But how much is there to combat, and to overthrow them? They speak of matters long before their own times, for Bern. Justinianus, who left the treatise *de Gloria* with other books to the nuns by his will, died in 1489, and these two authors wrote about the middle of the succeeding century. Besides Justinianus lived 20 years, and upwards, after the invention of printing, and can we suppose that an accomplished individual as he was, would not have taken measures for publishing this work of Cicero, so rare as it then was? Besides Alcyonius was only accused when he was no longer able to defend himself. His book *de Exilio* was printed by the elder Aldus in 1522, and he died at the end of 1527, or beginning of 1528—that is, many years before the accusation of Manutius and Jovius. Of the authors, who wrote in his lifetime, no one has charged him with this literary offence, which would certainly not have been the case with respect to a man, who was

such an object of envy and hatred to the greater part of the men of learning then living. Even his contemporary Pierius Valerianus accuses him of having suppressed a mathematical work of Petrus Marcellus, but says not a word on this other subject; and Longolius, also a contemporary, and unfriendly to him, as appears from his Letters, has nothing on this head. We have even a Letter from Celio Calcagnino to Gian-Francesco Pico, Prince of Mirandula, in which, on sending him the work of Alcyonius, he accompanies it with great praise. Hence it seems probable, that this was a calumnious accusation brought forward by the enemies of Alcyonius, when he was no longer able to defend himself. This bequest of books from Justinianus to a monastery of nuns, (for in all the editions of Manutius we read *Monacharum*, and not *Monachorum*, as Fabricius has it,) appears too ridiculous and improbable, particularly as we are not told what monastery it was.

These reasons have induced many modern writers to defend Alcyonius against this accusation, and we may examine what has been said by Menchenius, J. Le Clerc, the Italian Journalists, and others. The celebrated Magliabechi wrote two letters on the subject to Menchenius, which would have thrown much light on it, but they did not arrive till after the publication of his book, nor have they ever, to my knowledge, been printed. Fabricius has cited a Letter of Magliabechi as having been printed in the Acts of Leipsig, 1707, but I find there only the notice of such a Letter, with a short statement of its contents. Setting aside, however, all these reasonings, I conceive that a perusal of the works of Alcyonius is alone sufficient to defend him against this charge. I have read them through, and I confess I cannot see how it is possible to maintain such an accusation—for whether it be pretended that he incorporated and transfused the whole or a great part of the work of Cicero, or only some small fragments of them here and there, into his writings, I may observe, as to the first supposition, that I defy any person who has read the work of Alcyonius to make such an assertion, with the least appearance of probability. The work of Cicero *de Gloria* can only be a treatise showing in what *glory* consists, or the means of obtaining it, the advantages derived from it, and similar sentiments. What can these have to do with the work of Alcyonius, which treats of nothing but exile, and shows that this, and the effects that attend it, are not so grievous and troublesome as are commonly supposed? If he speaks of honors, it is only to show their vanity, and to explain how we may live without them, which is very different from the

130 *Oratio ab Henrico Halford, Baronetto.*

sentiment of Cicero. It may be added that many facts and many authors of later times are cited; that many things are recounted of the age in which Alcyonius lived; that a great part of his second Dialogue is intended to refute the book of Plutarch *de Vita illustri*. So that if we could collect every passage which Alcyonius could have purloined from Cicero, they could scarcely amount to a few pages. The consequence of this would be, that Alcyonius might have a sentence or two here and there in his works: but for what purpose? He was either capable of imitating in his works the style of Cicero; and in that case what *glory* could he derive from a small part of the books *de Gloria* inserted in his works, when the whole should have been in the same style? or he was not capable; and how could he then expect that by a few elegant sentences he could raise the character of his whole work? or how could he flatter himself that the theft would not be known, and that many persons would not perceive that the feathers were not his own, although they might not know from what bird they had been plucked? and lastly, how can we be certain that his copy of the work of Cicero was *unique*, and that another might not exist in some other library?

To me, then, it does not seem probable, that Alcyonius was guilty of this offence.—Nor in reading his treatise do I discover that diversity of style which is observed by Manutius. To speak my opinion, the book of Alcyonius appears to be written for the most part in an elegant and polished style, but far enough from the strength, the majesty, and the eloquence of Cicero, as many others have remarked, &c. &c.

He then gives a specimen of the style of Alcyonius.

E. H. BARKER.

Thetford, July, 1825.

ORATIO

*In Collegii Regalis Medicorum Londinensis Aedibus
Novis habita die Dedicationis, Junii xxv, M.DCCCXXV,
ab HENRICO HALFORD, Baronetto, Medico Regi
Ordinario, Præsidente.*

ETSI non vereor, Socii, ut vobis hoc festo die satisfaciam,
quippe qui me tam benigno semper soliti sitis animo amplecti;

quique operam curamque meam, qualescunque eam demum fuerint, in rebus vestris administrandis tam comiter omni tempore acceperitis; cum me tamen tanta doctorum Hospitum frequentia circumfusum video—cum tot apud nos conspicio utriusque Senatus lumina, tot publici consilii Auctores, tot Regiæ prosapiæ Principes,—atque, hos inter, illustrissimum illum Principem, rei militaris nostræ præsidium et decus,—pertimescere me, confiteor, et parum abesse, quin me muneris hodie suscepti poeniteat. Qua nimirum ratione, dicendo aliquid proferam eorum auribus et iudicio dignum, qui, in maximis Imperii negotiis versati, inter eloquentissimos in curia eloquentiæ palmam facile ferant? Quomodo eorum pertrectem animos, aut conciliem nobis eos, qui, etsi prima labra admoverint istis iisdem scientiæ fontibus, quibus et nosmetipsi in alma Academiâ proluimus, ad majora tamen et ad altiora se continuo accinxerint, et nihil ultra, in omni vitæ et studiorum decursu, aut commune nobiscum aut cognatum habuerint? Quod sperandum tamen esset ab ista benignitate, quæ honesti nihil ac liberalis a se alienum putat, id hodie, Optimates, voluntas in nos vestra comprobavit; et ex hoc magno illustrium virorum conventu plane intelligere licet, quanti faciant illi utilissimam et antiquissimam hanc artem nostram, et quanta eam benevolentia, quanto favore prosequi velint.

Audacter igitur et hilari voce gratulor vobis, Socii, quod hocce templum Apollinis dignum institutis et arte vestra, dignum Antecessoribus vestris, dignum hac illustri Procerum corona refecistis,—quod, e colluvione et tenebris emersi, tandem aliquando in luce iterum et in splendore versamini.

Probe norant Majores nostri, quam omni ex parte necessarium esset, Domum suam, unde procederent in publicum auctoritatis signa, in urbana frequentia, in congressione hominum, et in oculis civium posuisse. Jacta sunt igitur fundamenta Trojæ nostræ, (quam, temporum ratione et inclinatione ducti, non sine Diis Penatibus tamen, reliquimus,) ea amplitudine et dignitate, quibus arx et præsidium publicæ salutis esse deberent. Immo, ita jacta sunt a viris prudentissimis, ut, dum necessitatibus rerum suarum commode et eleganter inservirent, et jucundissimæ isti Sociorum convictioni satisfacerent, voluntatem eadem et reverentiam populi sibi vindicarent. Jacta sunt autem et auspiciato et temporibus æquis. Quippe civilis belli molestiis et tempestatibus successerat modo Pax; et Pacis comites Otiique sociæ sunt Artes liberales. Medicina igitur, quæ jam inde ab ætate Linacri, necessitudinem cum litteris arctissimam habuerat, philosophiam quoque tum demum amplexa, scientiæ dignitatem

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adepta erat. Circuitum etenim sanguinis aliquot ante annos detexerat et demonstraverat HARVEIUS ista ipsa philosophandi methodo, quam solam esse sanam et sinceram docuerat Verulamus, posterius autem perfectam prorsus atque omnibus numeris absolutam esse decreverunt.

Quantum contulerit ad philosophiæ istius, in qua de Natura disputatur, studium incitandum admirabilis humani corporis fabricatio adeo felici solertia patefacta et exposita, non necesse est hodie dicere. Quod nobis certe rebusque nostris supra omnia felix faustumque fuit, eo tempore quotquot essent in Physica subtilissimi, quotquot in rerum causis exponendis exercitatissimi, ii Regio hortatu coierant, et in inclytam istam Societatem cooptabantur, e qua, ceu fonte perenni, profluxit, (et, Præsides istos eximio duce atque auspice, profluit indies, atque in omne porro ævum profluxura est,) omnigena Scientia, et quicquid ad artium incrementa, aut ad vitæ cultioris utilitatem possit conferre.

Nec sane mirandum est, Socii, quoniam cum hoc genere philosophiæ magnam habet familiaritatem Medicina, non minimam partem egregiæ istius Societatis medicam fuisse artem professos. Sumere autem vobis superbiam licet, quod vestri fuerunt Entii, Cronii, Scarburii, Glissonii, (quorum ut erat quisque suæ artis peritissimus, ita naturæ interpretandæ scientissimus); quod vestri sunt hodie, qui Chemiam altius scrutentur et perspiciant, "qui errantium stellarum cursus, progressiones, institutiones" feliciter notent et intelligant.

Hac opportunitate temporis antiquæ nostræ conditiæ sunt aedes; quæ ut sit "eadem nostræ fortuna Domus," faxit Deus Optimus Maximus!

Nec temere et inconsulto in his precibus spem ponimus, quoniam nostra hæc Respublica optimis temperata est legibus et institutis, et in omni recto studio atque humanitate versatur. Neque enim quemquam prius civitate nostra donamus, quam disciplinis iis veteribus, (quæ, etsi non faciunt medicum, aptiorem tamen Medicinæ reddunt,) instructus fuerit; quam eruditione, viro libero digna, penitus fuerit imbutus; quam, quid medicum deceat, quid omni ex parte pulchrum sit et honestum, didicerit. Longe enim aliud est in Materia Medica exercitatum esse, aliud mederi.

Nec majore studio, nec spe uberiore, nec amplioribus aut ad gratiam aut ad dignitatem præmiis commoti, hoc opus susceperunt Antecessores nostri, quam quibus et nos hodierno die. Quidni enim? Pecuniam a prudentissimis et integerrimis Testamenti Radcliviani Curatoribus accepimus, ("non parca manu suffectam, sed libera,") quali ipse Radclivius munificentissimus,

si in vivis foret, civibus suis, quos dilexit, quibus ipse vicissim in deliciis fuit, largiendo suppeditasset. O fortunatum Radclivium, et, siquis alius, invidendum! cujus virtuti licuerit et in vita et in morte humano generi benefacere.

Nec vestro caruimus patrocínio, Illustres publici consilii Auctores! Quippe vos, felicitis hujusce gentis famæ consulentes, et salutis vitæque civium prospicientes, non alienum a prudentia aut a dignitate vestra duxistis, nostris votis respondere, nostris rebus opitulari. Quod igitur ab optimo Rege situm, ubi hoc artis nostræ theatrum, idemque bonarum litterarum domicilium, statueremus, vestram operam, favorem vestrum apud Principem interponendo, procuravistis; summas, quas possumus, gratias agimus, summas semper acturi,—dum hæc mœnia durando perstabunt, dum salutaris hæc professio laudem apud Britannos et observantiam habebit.

Sed, quod maximum est, Socii, et supra omnia dona, quemcunque Vos in Præsidis locum elegeritis, Rex eum statim Regiorum Medicorum ordini adscribi jussit; sacram scilicet suam valetudinem vestris consiliis, vestræ curæ tuendam commissurus.

Si quis hujus beneficii gratiam institutis nostris, et disciplinis iis deberi putet, quas Majorum nostrorum sapientia, ad Medicinam rite et decore exercendam necessarias esse statuit; næ is nec inepte neque sine consilio judicat. Recordamini etenim, Socii, quanta inter bella, quantam inter victoriarum messem, pacis studia, doctrinam, et litteras humaniores Pater Patriæ fovit atque aluerit; quali benignitate studiis iis deditos acceperit; quali honore memoriam eorum prosecutus sit, qui vitam per artes inventas excoluere.

At quanti Rex bonus ille noster litteras faciat, argumentum est instar omnium Bibliotheca ista eximia a venerando Patre comparata, quam in jus Populi cedere voluit. O magnificum et vere Regium munus! et a Te Principe uno post tot sæcula publicæ utilitati concessum! O sapienter factum! Probe etenim noras, quantum illud *ΨΤΧΗΣ ΙΑΤΡΕΙΟΝ*, quod Bibliothecæ magni illius Ægypti Regis inscriptum fuit, ad conformandas hominum mentes animosque valeat; quantum nos ad virtutem percipiendam colendamque moveant illustrium virorum imagines, ab omni vetustate litteris proditæ; quantum ad leges et instituta nostra pernoscenda, et ad æstimandam veram istam libertatem nostram ab illis oriundam, conferat veterum rerum publicarum contemplatio; quantum denique homini digne de seipso sentire, digne agere, suadeat scientia.

Te igitur, augustissime Rex! quod in periculosissimis tempo-

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ribus totam fere Europam, cum diuturno et difficili bello premeretur ab acerrimo hoste, non debellando nisi a nostro Duce nunquam victo, in libertatem et tranquillitatem vindicaveris; et, quantum cæteris gentibus militari gloria præstant, tantum tuos in artibus quoque Pacis antecellere volueris,—Te omni benevolentia complectimur,—Te grato semper animo colemus,—Te admirabimur,—Te amabimus,—nec de Tuis unquam laudibus posterius conticescent.

Quodcunque Antecessoribus nostris visum fuerit in ædificanda Domo sua moliri, id omne nos sedulo conati sumus in reficienda. Habueruntne igitur illi conclave, ubi Censores pro auctoritate et dignitate sua congregari possent? Habemus. Nam Theatrum extrui voluerunt, in quo solennes eorum, qui merendo nos memores sui fecerint, laudationes instaurare possent; aut in quo, si placuisset, medicinæ studiosos instituerent docendo? Nos etiam extruximus: quanquam nostrum est potius de doctis iudicium facere, quam indoctos docere. An Cœnaculum adparaverunt, ubi corpus commode et jucunde reficerent Socii; et Bibliothecam aptam et concinnam, ubi, negotiis atque urbani opere defessi, vacui cura ac labore, liberæ animi remissioni indulgerent? Adparavimus nos quoque. Quin vos dicite, Illustrissimi Auditores, (vos etenim perspexistis,) annon libri, imagines, quodcunque denique sit Atticum, apud nos etiam Attice sint adservata.

Provisum est porro nobis, quod Antecessoribus nostris admodum deerat, Museum; in quo reponamus, quicquid, ex Anatomia petitum, humanæ fabricationis structuram, morbo læsam vitiatamque, explicet. Quantum medicinæ inservire possint, (et certe plurimum possunt,) rationes ex Anatomix fontibus depromptæ, dudum perceperat Harveius: et, si vitæ ejus utilissimæ parcere voluisset Deus O. M. non dubitandum est quin Ipse eadem fundamenta suppellectilis Anatomice posuisset, quæ nuperrime summa cum iudicii et liberalitatis laude posuit Matthæus Baillie.

In hoc dilecto nomine fas sit mihi commorari paulum, et dolere, quod huic excellenti viro, tot annos in eadem nostra illa laboriosissima vitæ ratione comiti, socio, amico, singulari in hac domum pietate, hisce comitiis celebrioribus, huic solemnitati, huic illustrissimorum et nobilissimorum Hospitum coetui non licuerit interesse: quanquam eum famæ satis diu vixisse scio, æternæ felicitati, quod humillime spero, bene satis. Et enim, patre usus pio, a prima usque adolescentia in explorando corpore humano fuerat versatissimus; et ex hac studiorum ratione sapientiam et potentiam Dei maxima admiratione, summa vene-

ratione contemplatus est. Postea vero, cum ad medicinam exercendam se accinxisset, facile sensit, quantum corpori, morbis et ægra valetudine laboranti, subventurus esset Medicus, nisi qui animi quoque motus, vires, adfectus, perciperet: animi, scilicet, unius et ejusdem cum corpore, tamen diversi,—consociati cum illo; sed distincti,—in ejus compagibus inclusi et involuti, nihilominus tamen liberi—immortale quid perpetuo præsentientis atque præmonentis, et illud futurum cupientis, tamen et metuentis. Ab his contemplationibus potentiae ac majestatis divinae ad debitum numini cultum præstandum incitatus est, ad fidem in Deo habendam, et ad totum se ei submittendum. Hinc pia illa vivendi regula, hinc spectata integritas. Hinc illi omnia graviter, humaniter, amabiliter mos erat cogitare;—hinc, quod cogitaverat, planissime ac verissime dicere;—hinc nihil alteri facere, quod sibi faciendum nollet;—hinc candor, caritas:—sed me reprimo; quanquam haud vereor, Optimates, ne vobis in præstantissimi hujus viri laudibus longior fuisse videar: quippe vestrum quamplurimi sanitatem ejus judicio et consiliis acceptam refertis. Nec timeo, ne mihi succenseatis, Socii, quod eum his saltem accumulaverim donis, qui tantum sibi vestrum omnium amorem vivus conciliaverit; qui industriae, benevolentiae, sanctitatis, innocentiae exemplum (quod omnes utinam imitemur!) reliquerit.

Vos, autem, illustres Animi! qui dudum, corporis vinculis soluti, pia atque æterna pace frûimini,—Vos, Linacer, Cai, Harvei, Radclivi, (quorum recordatio hoc festo die suavior apud nos et jucundior superest,) testor Vos, vestra sapientia fretos, vestris usos consiliis, vestrum hoc opus nos refecisse. Vos, olim, Græcarum litterarum lumen ab Italia in patriam transtulistis, Vos primi Medicos, doctos et eductos libere, in civitatem hanc nostram bene moratam et legibus constitutam collegistis. Vos medicinam, explicato sanguinis revolubili cursu, rationalem fecistis, atque optimis hominum ingeniis dignam. Sic Artis Medicæ suus indies crevit honos; sic domus antiqua stetit inconcussa.

Nostrum erit hæreditatem a vobis acceptam successoribus nostris integram et incontaminatam tradere: Nostrum erit de Medicina, de Litteris, de Religione bene mereri. Sic nova hæc Domus stabit perpetua: Sic nostrum quoque, et hujusce diei, grata et honoranda delabetur ad posteros memoria.

NOTICE OF

*An ESSAY on Dr. YOUNG'S and M. CHAM-
POLLION'S PHONETIC SYSTEM of HIE-
ROGLYPHICS: with some additional discoveries,
by which it may be applied to decipher the names of
ancient kings of Egypt and Ethiopia. By H. SALT,
F. R. S. H. B. M.'s Consul-General in Egypt.
Longman. 8s. 6d. 8vo. London. 1825.*

NOTWITHSTANDING the numerous travellers who have explored the sculptured vestiges of Egyptian pride, power, and wisdom, and the multitude of books with which the press has teemed on the subject; the literary public cannot fail, on reflection, to be struck with the very minute importance of the result to which so mighty a labor has given birth, and will be apt to exclaim, *Nascitur ridiculus mus!*

The French expedition to Egypt was most liberally provided with surveyors, draughtsmen, antiquaries, and architects, for the purpose of investigating all that the unexhaustible mine of ancient records in that country contained of materials interesting to science and elucidatory of the general history of man. The age when the attempt was made was replete with ambitious pretence. A conquest over an almost unconquerable difficulty was to be added to other conquests. A new Theseus was to thread the mazes of another labyrinth; and the sphynx was to be humiliated by the victorious expounder of her riddles on her own soil. One of the results was the magnificent collection entitled "*Description de l'Egypte*;" from which, however, notwithstanding its typographical and chalcographical elegance, little light was in reality added to that which had been elicited by the less pretending, but more accurate work, of Mr. W. Hamilton on the same subject. To England one of the *Opima Spolia* of her victory in this expedition was the "ROSETTA STONE"

This monumental key to the blue chamber of antiquarian mystery consists of an inscription in three divisions; the first being *Hieroglyphical Writing*; the next *Enchorial or Vulgar*; and the last *Greek*. While the Greek inscription was fully illustrated and completed by Porson and Heyne, Akerblad employed himself with the *Hieroglyphical* and *Enchorial* charac-

ters; and began satisfactorily by establishing the fact, that the Greek was really a translation of the Hieroglyphics (as it professed to be, and no fraud, as was suspected), by pointing out, at the end of the inscription, where the Greek has the words, "*first*, and *second*," (the end of the line being broken off,) the first three numerals, I, II, and III.

With regard to the first inscription, Akerblad did little more than establish these necessary premises; and with regard to the Enchorial inscription, he exhausted himself in vain efforts to explore its mazes, by means of an alphabetical *clue*, composed of 25 letters, which, unlike that of Ariadne, left him, at the termination of his research, as much in the dark and uncertainty as when he commenced. A slight glance at the inscription will show that Akerblad's *datum* is quite unsupported by its internal evidence. The failure of the result was, therefore, a natural consequence. All he effected was, to interpret certain proper names, according to their localities, in composing which, it appears, that a mixed process of Hieroglyphical signs and Phonetic characters was resorted to. Dr. Young and M. Champollion have followed the clue he left, and lay claim to the discovery of Demotic or Phonetic characters; i. e. characters which represent sound, not sense, and therefore resemble those of the modern alphabet. With regard to the Rosetta Stone, the most useful fact established by the rival antiquarians is, that the second inscription, purporting to be written in the ENCHORIAL character, is, with the exception of the above proper names, as strictly HIEROGLYPHICAL as the SACRED; with this only difference, that the characters are abbreviated and degraded, by means of, or for the purpose of, epistolary facility of communication.

As Mr. Salt, in the work before us, states that the narrative of his discoveries supposes a knowledge of Dr. Young's, it will be necessary to give a succinct prefatory sketch of the state of the inquiry where Mr. S. takes it up.

The question in dispute between Dr. Young and M. Champollion is, which of the two was the first discoverer of the Phonetic value of any sign or signs as applied to names. Our decision is in favor of Dr. Young. M. Champollion, indeed, admits that our countryman Dr. Y. was the first to give a Phonetic value to the Hieroglyphics of the names of Berenice and Ptolemy; but endeavors to invalidate the admission by alleging that he reached the discovery accidentally by a wrong clue,—by assigning a syllabic, instead of initial value, to the consonants of the Phonetic alphabet.

The objection is obviously trivial. Whatever merit attaches to the discovery is, therefore, from M. C.'s own showing, Dr. Young's. To this opinion Mr. Salt, in the work before us, signifies his adhesion: adding to the interpretation of proper names, published by the French and English rivals, some few suggested by himself. It is at this point that the science of Egyptian antiquities at present stands.

But while we thus do justice to Dr. Young in the question between him and his French rival, our view of the merit and importance of the discovery, such as we have expressed in the last No. of the Classical Journal, is unchanged. The numerous symbols employed to represent a single sound render the whole system of interpretation, except supported by other evidence of locality or otherwise, vague and suspicious. So much for the practical effect of the discovery. With regard to the merit and originality of it, we are disposed to estimate it at a very low rate. The idea is not new. Kircher, certainly, employed the Phonetic system (syllabically), in endeavoring to interpret proper names; and both he and Warburton, whom Champollion has, without acknowledgement, copied and abridged, affirmed the derivation of alphabets from Hieroglyphics. The Chinese, moreover, have had a Phonetic system from time immemorial, which was previously made known to Europe by Morrison and others. That both of the discoverers should have overlooked or suppressed this fact of prior claim is very extraordinary. Again, it is still more extraordinary that both claimants seem unaware that the Phonetic system exists in the Hebrew language; each of the letters of that alphabet having the *Hieroglyphical* sign of its power, as well as the Egyptian, as a *bird* or *bull* for A, a *white* for B, a *camel* for C, &c. &c. It is, indeed, extremely probable, that these Hebrew signs were really derived from the Egyptian Phonetic alphabet, some of them being the same as in the alphabet given by Dr. Young; as the *bird* for A, the *cup* or *patera* for K, the *door* for D, the *goat* for H, the *serpent* for N, the *mouth* for P, the *fulcrum* and *hunting-pole* for S, the *head* (of a pomegranate or flower) for R, &c. &c.

The Essay before us is preceded by a Dedication of Mr. Bankes, junior, to the Hon. C. Yorke, and accompanied by some notes from his pen, in which he also claims, in contradiction to Dr. Young, the first discovery of the Phonetic name of Ptolemy. He has annexed to the work an engraving of his very curious genealogical table of Abydos. It seems to consist chiefly of the names of the 18th dynasty of Diospolites, the celebrated names of Rameses, Memnon, and Sethos

Egyptus, or Sesostris, following each other in the same succession as recorded by the chronologers, Manetho, Syncellus, &c. The table seems to decide who the real tenant of Belzoni's tomb was; for the same Phonetic name of the hero-king buried there, and recorded so often throughout the excavation, appears next in succession to Amenoph or Memnon, the son of Rameses Me Amun. It was, therefore, the Sethos Egyptus or Sesostris the Great of the above chronologers.

The Table bears testimony to the truth of Horus Apollo, who says, that a *goose* represents a *son*. In the lower compartment of the table, a line of various kings is represented as descended from one common stem; one shield surmounted by a *Bee* and *Plant* (meaning doubtless Aboriginal, or earth-born king; for a bee, we all know, was an emblem of the Pharaohs, and meant king,) always containing the same characters; and the accompanying shield surmounted by a *Goose*, changing its Phonetic contents with every successive step of the descent. It should be remarked, that there are always two shields expressive of a name; it is so throughout the splendid excavation discovered by Belzoni. This is strictly on the principle of modern heraldry, which occupies one side of its shields with the titular, the other with the family arms. Of the two shields employed for the same purpose in Egypt, one (the invariable) was clearly the *Patronymic* coat of arms, belonging to the founder of the family or dynasty; the other, the *Cognominal*, peculiar to the individual. We have an instance of this in the case of Memnon's double shield, copied from the famous broken vocal statue: the right shield containing his own Phonetic name; the left, that of his father Rameses Me Amun. Another instance occurs in the case of Thothmosis; the right shield bearing his own Phonetic name; the left, that of Rameses, the Patronymic name of the whole family, derived doubtless from the founder of the dynasty, who appears to have compelled the Jews to build the "treasure city Rameses," referred to by Moses in Exodus. Such a shield, surmounted by a goose, was, in picture writing, precisely analogous to the alphabetic mark of descent employed by the Greeks in their derivative termination *ides*, as *Atrides* Agamemnon, *Pelides* Achilles, *Laertiades* Ulysses, and agrees with the Scotch *Mac*, and the Irish *O*.

It is however probable, as Mr. Salt suggests, that the *Goose* and *Globe*, which sometimes surmount these shields, meant "*Son of the sun*;" and not simply "*Son of*," as Dr. Young has alleged; since, on another inscription which Mr. S.

discovered, he finds "*Son*" satisfactorily indicated by a *goose*, and the usual masculine sign, a *Square*; "*daughter*" being appropriately designated by a *goose*, and a *half circle*, the terminating sign of the feminine gender, sounding *e* or *ch*, like the modern Arabic, as *Berenice*, and equivalent to the Latin *a*. As a proof of this, Mr. Salt refers to the Phonetic name of *Alexander*, accompanied, as usual, by the paternal coat of arms; that of his father *Philip*. In this case, the *Goose and Globe* is over the latter; and this, upon Dr Young's principle, would make *Philip* the son of *Alexander*.

Mr. Salt confesses that he had at first a very decided prejudice against the Phonetic system; which, we think, considering its vagueness, and the loose and unscientific manner in which M. Champollion has lately treated the subject, was natural. There was another natural objection raised against it, in the minds of all persons familiar with Egyptian antiquities; that there was an evident disposition on the part of the alleged discoverers (which M. Champollion has since recanted) of limiting the date of the oldest Egyptian temples to Roman and Grecian times. Into this erroneous view, we think our own countryman, Mr. Hamilton, has too much fallen. Mr. Salt, however, now comes forward to corroborate the theory from his own ocular examination; and we think his proof is good; having simultaneously, without correspondence, and at a great distance from Dr. Young and Champollion, translated similar Phonetic characters into similar names. As we have given our opinion in detail in our late review of Dr. Young's book, we need not repeat it here. That the theory is true, as applied to proper names, cannot be doubted. How far the practice is to be relied on, and wherein it is conjectural, we have there endeavored to show. To the conjectural and latitudinarian range of the Phonetic alphabet, we then objected; this objection Mr. Salt has also felt, and has endeavored in some instances to correct it. "*M. Champollion*," he says, "*besides the Goose for A, has given the same hieroglyphic for S, and the Chicken for A; but for neither of these do I find any certain authority.*" Again Mr. Salt says, that instead of a *Goose* as the final character for *A*, it is generally a *hawk* or *crow*. Our consul-general has also added two new Phonetic characters to the alphabet; viz. a *pair of Tongs* for the letter *T*, and the *Scarabee* for *D*, *T*, or *Th*. We think he has established their claim to admission. The general result of his discoveries is precisely that which we have predicted. To a great number of proper names, more especially of the *Ptole-*

mies and Roman emperors, the Phonetic alphabet satisfactorily applies; but with respect to another large portion, generally speaking, of the early Pharaohs, it is perfectly abortive.

To the previous collection of Greek and Roman emperors, he has added the names, Philip, Arsinoe, Nero, Commodus, Adrian, Antoninus, and Domitian.

But his greatest conquests have certainly been performed within the dark bounds of those periods, when Egypt was ruled by her Pharaohs; when Rameses, Memnon, and Sesostris stretched their conquests over the eastern world; when Amun-No (Amenophis or Memnon,) had not, according to prophecy, been "rent asunder;" and when the "multitude" (its great boast,) had not yet been "cut off" from "Populous No," (Thebes.)

The World's great empress on the Egyptian main,
That spreads her conquests o'er a thousand states,
And pours her heroes thro' a hundred gates;
Two hundred horsemen, and two hundred cars
From each wide portal issuing to the wars.

Luxore, Ipsambul, Karnak, Medinet Abu, the Memnonium, and the Tombs of the Kings prove that Homer's language was not exaggerated: they are glorious examples of the perfection to which Egyptian architecture attained, and that the reigns of the kings to whom we have referred, constituted the brightest period of the Egyptian monarchy.

Mr. Salt found at *Medinet Abu*, the name of Tirhaka, a contemporary of Isaiah, whose existence many learned men have doubted; and of whom it is said in the *Book of Kings*, "Tirhaka, king of Ethiopia, came out to make war against Sennacherib king of Assyria." He was therefore contemporary with that Sethon, king of Egypt, who had been a priest of Vulcan, and who, Herodotus tells us, recorded in Vulcan's temple at Sais, by a statue of himself, holding a mouse or rat, the destruction of Sennacherib's army in the night, and his own deliverance from it. Certainly a better symbol of *destruction by night* could not be devised. The accompanying shield, or paternal coat of arms of Tirhaka, which consists of an *orb*, a *spade*, and an arm and hand grasping a scourge, is one of those collections of Phonetic characters which are undecipherable. The other discovery of Mr. Salt is that of Sabaco the Ethiopian, supposed to be the So of scripture, who held Egypt in subjection for 50 years, and then voluntarily retired from it, in order to avoid enforcing a cruel mandate conveyed to him in a dream. Mr. Salt also has discovered the name of Misarte, the king who erected the obelisk now standing at Matarea. But the greatest

of his discoveries is the name of *Rameses Thothmosis*, from *Cleopatra's Needle*. The characters of the left shield for *Rameses* are an *orb*, a *battlement*, and a *beetle*; those in the right for *Thothmosis* are an *ibis*, a *date branch*, a *spade*, and a *beetle*.

This *Thothmosis* was the same king, according to *Josephus*, who perished in the *Red Sea*; by some of the *Egyptian* chronologers he is called *Thammuz*, and was probably worshipped as the drowned *Adonis*, in *Syria*, under that appellation. *Manetho* says that *Thothmosis*, the son of *Misphragemuthosis*, the founder of the dynasty ending with *Belus*, or *Sethos Egyptus*, (who expelled his brother *Danaus* from *Egypt* to *Argos*,) besieged the shepherds, 250,000 in number, in *Abaris*; and that they went out of thence into the wilderness and founded *Hierusalem*. *Charæmon* adds that they were leprous people, and that they departed under the conduct of *Moses*, an *Egyptian* scribe, whose *Egyptian* name was *Tisithen*, and of *Joseph*, whose *Egyptian* name was *Peteseeph*.

There is something exceedingly sublime, in thus being placed face to face, as it were, with the records of the earliest kings of the world. So great is the freshness of the colors employed by the artist of the period, and so angular the sculptures, that the interval appears annihilated, the great circle of years seems to roll back, and we may fancy ourselves transferred by some necromantic agency to regions and to periods when the world was young, and when its heroic race of autochthons possessed it. The particular instance of *Thothmosis* is still more replete with sublime associations; and beneath the corner of the veil thus lifted, we catch a glimpse of history, only second in importance to that of the *Hebrew Scriptures*, and probably both illustrative and corroborative of them. We behold with our modern eyes, the identical crests, devices, and arms of *Pharaoh's* host; we see the armorial bearings depicted on the shields, and banners, and chariots of that audacious king, (*Thothmosis*,) who dared to stake his decrees against those of the *Almighty*; we see the actual impresses of that standard, whose pompous blazonry, invested with the fiery pillar's ominous radiance, shot terror from amidst the reſluent surges of the *Red Sea* on the backward-looking gaze of flying *Israel*, till they beheld the daring king, and the glittering pageant of his "*Memphian chivalry*," swallowed up for ever; and saw, with mingled gratitude and fear,

From the safe shore, their floating carcases,
And broken chariot-wheels.

ON LATIN ALCAIC AND SAPPHIC METRES.

IN the 61st No. of the *Classical Journal*, a small Tract on the Latin Alcaic, and the Sapphic metres, is noticed by your learned correspondent J. T. with expressions of high approbation. The tract is by general report ascribed to the Rev. Dr. Sleath, head master of St. Paul's school, for whom, both as a gentleman and a scholar, we feel the greatest respect. The principal apparent novelty in this little work consists in its "undertaking," as he observes, "to shew the reason why certain modes of structure are more productive of harmony than others, from the accent (strictly so called¹) falling on certain syllables, and affecting in different ways the rhythm of the verse." Speaking of the most approved form of the third line of the Alcaic stanza, for the length of the incipient and concluding words in which two excellent canons have been propounded, one by Dr. Burney, and the other by the same learned correspondent J. T., the author of the tract observes, (p. 12.) that "Horace considered that form the most musical, which consists of only three words, and each consisting of three syllables, or of two words so combined, as to sound just the same as if they were one trisyllable. The cause," he observes, "of Horace's preference of this form appears to be, that this line, in order to possess all the dignity of which it is capable, should be composed of such words as will allow the accent to fall naturally on the second, the fifth, and eighth syllables." He adds: (p. 18.) "The dignity of the Alcaic stanza, and also of the Sapphic, seems to depend altogether on the force of the *ictus* on particular syllables; and when the *ictus* does not fall naturally on these syllables, the rhythm will be either injured or destroyed."

Now, Mr. Editor, we all know, that in the investigation of principles, not involving any abstruse or recondite speculation, similar conclusions will naturally present themselves to different

¹ Inattention to the obvious distinction between accent and emphasis has contributed to introduce much perplexity and confusion into all our discussions on the theory of versification. Accent refers to tone simply, as acute or grave, and results from the contraction or dilatation of the *Glottis*; emphasis, as strong or weak, from a greater or less effort of the lungs. It is to emphasis, we presume, or the *ictus*, as it is technically termed, and not the accent strictly so called, that the learned author here alludes. Accent or tone has no relation to rhythm.

minds, and that the merit of originality is not always peculiarly his who first exhibits a discovery to the public. But while this fact must be admitted, and while, knowing the candor and liberality which distinguish the learned author of the Tract, I am fully persuaded that the doctrine which he propounds is the result of his own patient research, yet in justice to another author, whose ingenuity and industry are amply attested by his grammatical productions, it may, without offending, be remarked, that the same principles were clearly developed by Mr. Grant, and applied to the construction of the Alcaic stanza, in his "Institutes of Latin Grammar," a considerable time antecedent to the appearance of this little Tract.

Mr. Grant (p. 477.) writes thus: "I do not find that any of our metrical critics, who enjoin that words of certain sizes should occupy particular parts of a verse, assign any satisfactory reason for their canons on this subject. As far as mere quantity is concerned, the length of the word seems immaterial. Some of them, however, go so far as to say, that it is for the sake of the rhythm, that certain sorts of words are requisite in certain parts of the verse; but they do not declare explicitly, in which of the essentials of a note of speech, solely or chiefly, they believe the rhythm to consist. We have little doubt, as already observed under *accent*, (pp. 411, 412, 413, &c.) that the essence of ancient rhythm resides chiefly in that property of speech, which almost entirely regulates modern versification, syllabic force or emphasis; that the alternate or periodical return of the emphatic, and the remiss or weak syllables, in which the rhythm chiefly consisted, was sometimes visibly indicated by the ancients, by the action of *Thesis* and *Arsis*; and that it was chiefly to contribute to the more easy and harmonious flow or pulsation of such syllables, that in certain parts of a verse, words of a certain size were deemed preferable to others of a different size. In the first two lines of the Latin Alcaic stanza, if read in metrical cadences, the 2d, 4th, 6th, and 9th syllables seem to be emphatic. In the fourth line, the

¹ In this work, which was honored with a very favorable notice in No. 54 of the Classical Journal, the author has, with scientific accuracy, discussed the subjects of accent, emphasis, and quantity. The clearness and precision which he has there displayed evince extensive research, and no common share of critical discernment. The various causes of the prevailing errors, and theoretic discordancies in our systems of versification, are briefly, yet fully and perspicuously investigated.

1st, 4th, 7th, and 9th seem to be the emphatic syllables. In the third line, to which alone the canons apply, the emphatic syllables, if we read it according to the feet, appear to be the 2nd, 4th, 6th, and 8th, the verse beginning (to use the terms of modern music) in the middle of a bar, with either a long weak, or a short weak syllable, but generally with the former; thus, in feet *Lenés|que súb | noctém | susúr|ri*. At the same time it can scarcely escape notice, that in the choice of words, (we are now referring to words, and to syllabic emphasis, not to feet and quantity) Horace, for the most part, prefers trisyllables, in our usual prosaic pronunciation, emphatic on their middle syllable, or a part of a word, or a combination of words or syllables, naturally receiving, or readily admitting such an emphasis; as *audíta musárum sacrédos*; *Lenésque súb noctém susurri*: or arranged, in what has been termed triple time, thus; *Lenés | que sub nóct|em susúr|ri*; *Audít|a musá|rum sacréd|os*; there being, as is frequently the case in this measure in English, a syllable deficient at the beginning, and a supernumerary one at the end. And this preference seems to have been observed particularly at the close of the line. The chief difference between the poetic and the prose rhythm of the line lies in the third foot, where the spondee, in the former emphatic on its last syllable, sometimes consists of a word, or a part of a word, in our common prosaic cadence, emphatic on the penultimate, as *nóctem, musárum*. In fact, it appears to me, that the two canons might be correctly enough generalised thus; the three first syllables of the verse, and the three last, should be such as naturally receive, or readily admit, the syllabic emphasis on the middle syllable. And I see no good reason, why the same principle should not be applied, though certainly much less rigidly, to the three middle syllables of the verse, even notwithstanding the little diversity that seems sometimes to exist between the prosaic, and what is supposed to be the poetic rhythm, in the third foot."

After applying these rules particularly to the various forms of structure approved or condemned by Dr. Burney's canon, he adds; "these observations are offered merely in the way of conjecture. Should they be found to be generally correct, the application of the principle on which they are founded may be extended to other kinds, and to all the parts of verses; for we have little doubt, that the ancients, in providing for the rhythm of their poetical, and it may be added, of their prose compositions, had a regard as well to the quality or strength, as to the quantity or length of the syllables, which they employed. Till

the nature and influence of syllabic emphasis shall have received due attention, neither, we apprehend, will ancient rhythm be even tolerably understood, nor some apparent anomalies in ancient prosody be satisfactorily elucidated."

While, however, as is evident from the preceding extracts, the general theory of the author of the Tract, and that of Mr. Grant essentially concur, there appear to be several, though not very important points in which they differ, in the application of their common principles; one or two of which I may be permitted briefly to notice.

The author of the Tract, when he introduces himself to the attention of his reader, with a few observations on the first and second lines of the Alcaic stanza, writes thus; "If we select *Qualem ministrum fulminis alitem*, as a line that possesses all the dignity of which the metre is capable, it will appear, that those lines are best, on which the words will allow a great stress to be laid on the 1st, 2d, and 4th syllables." Mr. Grant, on the contrary, though in our usual pronunciation the first syllable of *qualem* is emphatic, places the poetic emphasis on the 2d, 4th, 6th, and 9th syllables, observing (p. 414) that "without an intervening pause, it is physically impossible to pronounce two consecutive syllables, whether long or short, with the same strong syllabic emphasis." I am inclined to concur with the learned author of the Tract, in considering the first of *qualem* to be the emphatic syllable, though this opinion may be somewhat disputable; but when he places an emphasis on the syllable immediately succeeding, he evidently errs against a known physiological fact. Two syllables in continuity, as Mr. Grant justly observes, cannot both be emphatic, unless with the intervention of a pause. Intension must be followed by remission:—this seems to be a law of nature. If the first syllable be pronounced with an unusual, or a stronger pulmonic action, either the second must be uttered with less energy, or the lungs must rest a little to regain their power.—Here the opinion of Mr. Grant accords with an acknowledged physiological fact.

Again the author writes (p. 7.): "It may be laid down as an axiom in poetry, that, when the words in a verse, being read as they would be read in prose, do not convey the metre to the ear, the rhythm is defective, because the natural accent will not rest where the verse requires it to rest." According to Mr. Grant's opinion, the common prose emphasis must often bend to the poetical rhythm of the line; and the usual emphasis, as well as the natural quantity of individual words, may vary by reason of their metrical connection. In this opinion we are

inclined to concur. In *Vides, ut alta stet nive candidum*, the second syllable of *vides* would, in a correct metrical recitation, receive the *ictus*, though the emphasis lies usually on the first; and *stet*, although, as an insulated monosyllable, it is short, and insusceptible of stress, yet, as standing here in a position in which it constitutes the first syllable of a Dactyle, it is long, and receives a strong *ictus*; while, at the same time, that which is usually on the first syllable of *nive* is lost, or sunk in the prominence of the emphasis on *stet*, the words *stet nive* being, in respect to intension and remission, precisely equivalent and analogous to *fulminis* and *candidum*. The first line in the second ode of Horace, *Jam satis terris nivis atque diræ*, read as in prose, does not convey the metre to the ear, as if pronounced with a due regard to the poetic *ictus*: *Jám sa|tís ter|rís nivis | átque | díræ*. Under the authority of this rigid axiom, the learned author of the Tract objects to the rhythm of certain lines in Horace, constructed consonantly with the most approved forms.—*Visam pharetratos Gelonos*. Speaking of this example of the second form, he says (p. 13.): “It may be observed, that the accent is here removed once from its proper place, *i. e.* from the second syllable to the first.” The poetic emphasis is here placed on the second syllable, as in *vides*—a change, which (to use the terms of Mr. Grant’s canon) “the syllables readily admit,” and which must invariably be made, whenever the line begins with a dissyllable; for in prose, the former syllable always bears the emphasis, thus; *visám pha|retrátos | Gelónos*; thus also, *Fíás re|cantátis | amíca*. Would it not have been better to have stretched his rule a little, than to object to such lines? especially, as in the triple division of the line, on which alone his remarks are founded, the three first syllables being regarded as a trisyllabic word, the emphasis naturally falls on the middle syllable, or penultimate, which is long.

In examining an example of the third of the approved forms, *Lauroque, collataque myrto*, he says (p. 13.): “The accent is in two places, where it ought to be, viz. on the 2d and 8th syllables; but instead of falling on the 5th, it falls on the 6th.” Now, if we divide the line into the three usual portions, we shall find that, agreeably to Dr. Burney’s canon, the third division is here made to consist, in accordance with that canon, of a dissyllable, preceded by an enclitic, *not following a monosyllable*; and that read in three divisions, with the usual prosaic emphasis, the *ictus* does fall on the fifth syllable, the middle syllable of *collata* being naturally emphatic, the emphasis being here attracted to the last merely by the influence of the enclitic;

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thus, *Lauróque* | *colláta*|*que mýrto*, such weak syllables, preceding the dissyllables, being sufficiently attracted by the contiguous emphasis of the following dissyllable, to form with it, as it were, one trisyllabic word. (See *Institutes*, p. 478. Note.)

Speaking of the fourth and last of the approved forms, *Deprahantes nec cupressi*, he observes, (p. 13.) "that the accent seems to fall on the 2d, 4th, 6th, and 8th syllables, that is, twice out of its proper place." Now it appears that these are just the places where the poetical *ictus* does fall. But, even if the line be read, not according to the metre, but in the three divisions, and with the prosaic emphasis, it may be made, with a little allowable violence, to receive his three favorite accents (and he mentions no more); viz. on the 2d, 5th, and 8th syllables; thus: *Deprá'li* | *antés nec* | *cupréssi*.

Similar remarks might be offered on his observations on what are termed the seven less improved forms; but we shall conclude with merely remarking, that there is a slight inaccuracy in the opening sentence. "Of the form that begins with a word of four syllables," the author says, (p. 14.) "only two instances occur; *Rubiginem aut*, &c., and *Funalia et*, &c., and both with the elision of the fourth syllable." Mr. Grant produces a third example, namely, *Decurrere, et votis pacisci*. Hor. iii. 29, 59. In speaking also of the most inharmonious of the less approved forms, namely, those terminating with two dissyllables, he makes a remark which may be more extensively applied, "that, as occasional variations from what may seem to be the more usual strict rhythm, such deviations ought not to be regarded as blemishes. Whatever the moderns may think of these, and a few other lines, (and it must be confessed that they have a very imperfect knowledge of the subject) Horace was not likely, without sufficient reason, to deviate from what appears to have been his usual practice. A strict and uninterrupted regularity in tone, pause, or emphasis, has never been regarded as a poetical beauty." (*Institutes*, p. 478.)

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BIBLICAL CRITICISM.

On the Third Chapter of Genesis.

THE History of the Temptation, the Fall, and the Curse, together with the predictions of the Restoration of Man, and of the destruction of his Tempter, form the interesting subject of the chapter on which I would offer a few remarks. *First*, If the grand question be proposed, *What is the end of man*, the genuine Philosopher properly enquires *What is man*; and if he has no prejudice to blind him, he speedily discovers, by the testimony alike of the natural philosopher, the moral philosopher, and the apostle, that *ἀεὶ πονεῖ τὸ ζῶον*—*διὰ πονηρίαν τινὰ* (Aristotle's *Ethicks*, lib. vii. pp. 334, 335.), and more specifically, that this *pain and evil* proceed from the slavery of the spirit to the flesh, as Aristotle argues throughout the chapter referred to, in which he confirms his observations by those of the natural philosopher. To the same purpose the Apostle argues, when he declares in Romans vii. 14-21, and viii. 18-26, that not only they who lived before the effusion of the first fruits of the Spirit of God on the day of Pentecost, but even they who were thereby *in part* regenerated, groaned for perfect regeneration and redemption of the BODY, because the *flesh* still lusted always against the spirit.

In this place the Apostle plainly declares a correspondence between those who lived before the day of Pentecost, or of first-fruits, and those who lived after it.—I would render Romans viii. 19, as follows: "For the lifting of the creature's head expecteth the revelation of the sons of God. For the creature was made subordinate, to inefficiency, *not willing*, but for him who made it subordinate, in hope that even the creature itself shall be delivered from the bondage of corruption into the freedom of the glory of the sons of God. For we know that every creature groaneth together, and travaileth in pain together until NOW. But not only THEY, but ourselves also who have the first fruit of the Spirit, even we ourselves groan within ourselves, waiting for the constitution of sons, the emancipation of our body by ransom. For WE are saved by HOPE. But Hope that hath sight, is not Hope; for what any one seeth, why doth he yet hope for? But if we hope for that we see not, we wait for it through endurance. Correspondently also, the Spirit helpeth our weaknesses; for WE know not what we should pray for, as ought to be; but

the Spirit itself intercedes for us with inexpressible groans." (See Macknight in loc.)

We may safely then conclude, that the doctrine which asserts a corrupt nature as the cause of death, and consisting in subjection of soul to body, is the doctrine of Reason and Experience, as well as of Scripture. (*καθ' ὃ φθαρτά*. Aristotle, *ibid.*) I acknowledge that this important doctrine is sometimes so stated as to excite a prejudice against it. It is so represented as to militate against Reason, Experience, and Scripture. I am not aware, however, that *Jonathan Edwards* has ever so perverted the doctrine; and therefore I would refer every enquirer on this subject to his admirable work on original Sin, though not to his other works. Some assert then, that man is *utterly* fallen from original perfection. Now this assertion is true in one respect and false in another. "Man," says the ninth article on Original Sin, "is of his own nature," &c.; and so says the Apostle, "I am not able OF MYSELF to think even a good thought." But it does not therefore follow, that man was ever so far left to himself, or to his own nature in his infancy, as to think, speak, or act absolutely of *himself*, and without some light and restraint. This may be inferred from the passage in the Romans before alleged, where it is asserted of every creature that the Spirit now helpeth the regenerate, as he had before regeneration, in a less degree, helped the unregenerate. It might, indeed, almost appear that St. Paul, when he says, "*we know that every creature*," &c., intends by "*we know*" something universally known before and without the light of the gospel; and that what he intended to make known, as in the following verse, was, that perfect deliverance from the slavery of the body would not be effected until perfect DEATH.

Agreeably to this supposition, it might also seem that St. Paul had his eye on Aristotle in ch. viii. 22, and on Socrates and Plato, in ver. 26. For Socrates taught that we needed a teacher from heaven, in order to instruct us for what to pray; and Plato, that there is a Holy Spirit within us, who treateth us as we treat him. "He is the light that lighteneth every man when he cometh into the world." Accordingly the first principle of light, or *ἡ Ἀρχή*, or *Λόγος*, according to Aristotle, may be lost by HABIT, in after life.

We would only observe further on this passage, that Aristotle uses the very same word as St. Paul does for the freedom of the will: *οὐδαὶς ἐκὼν ποιεῖ* (*ibid* p. 103.): compare Romans viii. 20. *Μάταιος* also is found in Herodotus (book 3. §. 65.) in the sense of *unable to accomplish intentions*, i. e. *frustrated*.

On these accounts I cannot see the smallest reason why I should doubt respecting the truth of the doctrine of *the corruption of human nature*, and that *mortality is the effect of that corruption*. More than this my premises do not warrant, though I fully assent to the position that *all that is good in man is of grace, and that all that is evil in him is of himself*.

Secondly, I observe, that the subject matter specified of the third chapter of Genesis forms the groundwork of the whole Bible. The reason is obvious. Wisdom is discerned in the choice of ends, and the adaptation of means to ends chosen. And the higher the wisdom, the better will be the end chosen, and the means the more adapted. Now, admitting man to be the fallen creature which we have argued that he is, what is his end? Is it simply that he should be restored to that state from which he fell, or to a higher perfection also for which he was designed, had he preserved his first state? It is not improbable that the end of man may consist both in restoration to his primitive state in Paradise, and also to a much more glorious state, of which the paradisaical state was only the type and shadow. For we should do well to observe that, before the fall of man, there were types of a higher destination for him than that of having dominion over beasts, &c. &c. Even Ovid tells us,

Os Homini sublime dedit, cœlumque tueri
Jussit, &c.

Now, such types as accompanied the first formation of man, it may be inferred, were not interfered with, by occasion of the fall, as St. Paul argues in a similar case respecting the promises made to Abraham, that the law did not afterwards interfere with them. (Gal. iii. 17.) Respecting the end of man, we may therefore argue both from his original perfection, and from his intended perfection foreshadowed by the same. Now either of these views brings us to the grand question and answer, *what is man that thou art mindful of him, or the son of man that thou visitest him?* Answer: Thou madest him a little lower than the angels *to crown him with glory and worship*, &c. Thus we come at the *Finis Bonorum* which even a heathen discerned amidst the ruins of humanity. Εἰ μὲν οὖν καὶ ἄλλο τι θεῶν ἐστὶ δῶρημα ἀνθρώποις, εὐλογον καὶ τὴν εὐδαιμονίαν θεόδοτον εἶναι, καὶ μάλιστα τῶν ἀνθρώπων ὡς βέλτιστον . . . φαίνεται δὲ . . . τῶν θεοτάτων εἶναι. τὸ γὰρ τῆς ἀρετῆς ἄθλον καὶ τέλος ἀριστον φαίνεται, καὶ θεῖον τι καὶ μακάριον. (Aristotle's Ethics, p. 32.)

In short, it appears from both Revelation and Reason, that the end of our nature is infinitely more august than we are apt to suppose. The means, therefore, to restore this end, as lost

by the fall, must, according to wisdom, be proportionate. We see, then, the wisdom of the Scriptural means proposed for the restoration. According to Scripture, man cannot be restored to any thing less than *divine* happiness, *divine* righteousness, *divine* glory, and to *the very image of God*, in essence, as HE IS, the Light that lighteneth every man that cometh into the world. And this *true* or antitypical light is GOD. Compare John 1. 9. and 1 John 1. 5.

If, then, the second person in the Trinity was that image of God, that light and life from whom the body of man was separated by corruption and death, let me put a close question: By what means could man be restored to that which he had lost? *Wisdom*, I repeat, is discerned in distinguishing the best ends, and the means most adapted to those ends. Compare the beginning of Genesis with the end of the Apocalypse, for Paradise lost and Paradise restored. (See also Maclaurin's Essay on the Cross of Christ.) Instead then of showing our folly in disputing the wisdom of God in the great dispensation hidden from the foundation of the world, we should join with the Psalmist in glorifying the gracious design, that one class of his creatures should be elevated above all other creatures, by the example of divine perfection exhibited in its nature, in the situation and circumstances the most arduous conceivable. Is it unworthy of the Creator to exalt his creature to the highest possible perfection by the best possible means? It follows from the end of man being divine, that his righteousness is divine, and, consequently, that Sin is *coming short of the glory of God*; in which view there is no difference in any thought, word, or deed, of fallen man. God hath concluded all men and all human thoughts, &c., under SIN. For Man's righteousness extendeth not unto God.

Lastly, If we consider this chapter as the outline of all prophecy, we shall find every following type and prophecy to be nothing more than a touch of the pencil, filling this one up by degrees, till it receives its last coloring when time is no more. *δεῖ γὰρ πρῶτον ὑποτυπῶσαι, ἔπειτα δὲ ἀναγράφειν.*

In examining the types we notice three particulars: First, *the literal intention of them all*, as that the earth should bring forth thorns and thistles; Secondly, a succession, and, as it were, cycles of figurative intentions, accompanied sometimes with literal ones, as in the time of Noah, who was to comfort his father concerning the earth which God had cursed: Gen. v. 29. Accordingly, the serpent cast to the earth is represented by a series of heads, as though he were a hydra, which are the suc-

cessive kingdoms, which are his instruments in opposing a succession of types representing the promised seed. The twelfth chapter of the Revelation will be found to apply equally well to any one of these cycles. Thirdly, We observe this series of types arriving at both their literal and spiritual imports, at the first advent of our Lord. The ground which is cursed, now appears to be *man*, who is of the earth, earthly; and the wilderness is decyphered to be his corrupt state, and opposed to the garden of Eden. Nevertheless, the first advent is found to be only a *first fruit*, as has been shown, and the restitution of all things graduates until the second advent, as it had graduated to the first. This also is exhibited in the twelfth of the Revelation as clearly as it had been in the seventh of Isaiah, which latter it flings forwards as not having received its final complement. The grand Drama is wound up in the last chapters of the Apocalypse. So true is the maxim of Lord Bacon, that the prophecies have springing and germinant accomplishments throughout many ages, though their height and fulness be reserved for some one age. (See Bishop Hurd's Lectures on the Prophecies.)

We are told, however, by St. Paul, that the expectation of the Creator, whereby even the creature should be exalted to be partaker of the divine nature (as the *ψυχῇ*, according to Aristotle, is *πημέτοχος τοῦ λόγου*), was common to every creature, and not peculiar to the Jews. Accordingly we find most manifest proof that a tradition of this promise was transmitted from those who lived before the flood to the son of Japhet. The Prometheus of Æschylus should be diligently compared with the beginning of Genesis. *Hercules* was the grand heathen type of the seed of the woman, because the promise of a deliverer recorded in Genesis was corrupted in after times and misapplied. (See Parkhurst's Heb. Lex. v.) The Pollio of Virgil is another remarkable corruption of the same doctrine. (See Dr. Trapp's notes, and compare the second chapter of Haggai and Isaiah xi. 6. in the Hebrew.) Here, then, is a great field open for investigation, which I should rejoice to see well searched. What has hitherto been done in tracing the tradition of the universal promise and consequent expectations among all nations, has hitherto been superficial and unsatisfactory. The profane memorials of antiquity are most valuable, but they who do not use them as handmaids to divinity, do not know their chief use, but bring them into undeserved contempt with the mass of mankind.

ORIENTAL MANUSCRIPTS.

DURING fifteen years which have elapsed since the commencement of this Journal, we have constantly endeavored to procure for those who particularly cultivate Eastern literature, (a very numerous class of our learned readers,) such information as might gratify their taste, and contribute to promote the chief object of their studies. Our pages have been occasionally interspersed with extracts from Oriental authors; we have given early notices of valuable or curious publications; and indicated some important collections of Manuscripts. Thus, in No. L.XI, we mentioned those brought to England by the celebrated traveller, Bruce, (chiefly Arabic, Coptic, and Abyssinian) amounting in number to about one hundred; for one work among which, it is confidently asserted, a thousand guineas have been offered and refused. We briefly described the noble library of Sanscrit books (above seven hundred volumes) procured at immense cost in India by the late Chief Justice of that country, Sir Robert Chambers, and now in the possession of his widow—a collection of which the value may be comprehended, when it is known, (as we have learned from indisputable authority) that the great Sanscrit scholar, Mr. Colebrooke, expended twenty thousand pounds in forming a similar collection, during his residence among the Brahmins of Bengal. We also noticed the fine Arabic, Persian, and Turkish Mss. belonging to the late ingenious Mr. Rich, (the East India Company's Resident at Baghdad) a collection which, since our account of it was written, has been purchased for the British Museum. And we understand that for the Bruce and Chambers Mss. above-mentioned, very tempting offers have, within a short time, been made, especially by agents from the continent; but we must express our sanguine hopes that such inestimable literary treasures may not be exported from this country, but, like Mr. Rich's collection, be rendered accessible to the studious in our own metropolis. Yet some apprehensions on this subject are excited by the accounts received of many extensive purchases having lately been made for different sovereigns of Europe, more particularly the Emperor Alexander, whose active and intelligent emissaries have paid considerable sums for ready-formed collections of Eastern Mss. in Paris and other places.

It will, undoubtedly, gratify many of our readers to be informed that the proprietor of a very valuable collection is

now engaged in preparing a descriptive catalogue of it, which will probably be laid before the public early next year. The Mss. that form this collection have been selected from above twelve hundred volumes, which, at different periods in the course of five and twenty years, belonged to the same gentleman ; who, having exchanged, or otherwise disposed of, various duplicates and imperfect or badly-written copies, reserved for his own use nearly four hundred of the most valuable works, chiefly Arabic, Persian, and Turkish.—Many of those volumes are specimens of the most beautiful penmanship, and were purchased at considerable expense : some being peculiarly valuable on account of their antiquity as well as of their subjects ; comprehending History, Geography, Philology, Medicine, Botany, Zoology, Astronomy, Poetry, Romance, and, it may be said, almost every branch of literature ; the works of those authors most admired amongst the Asiatics, and of many whose compositions are but little known in Europe. Of some, indeed, it is supposed that no second copies have hitherto been brought from the East.—Besides the exquisite beauty of their penmanship, we must observe, that several of these Mss. are most splendidly illuminated ; the title-pages, heads of chapters or sections, and margins of the pages, being richly embellished with gold, and glowing with the most vivid ultramarine and other colors.—Many exhibit painted representations of extraordinary or interesting scenes ; battles, feasts, hunting-parties, different ceremonies and subjects selected from various tales of love and war. Among these ornamented Mss. are to be found some of the finest Persian works : the great *Sháhnámeh* or Historical Romance of the ancient kings, composed about eight centuries ago by Firdausi, who has been styled the Homer of Persia—the *Diván* or miscellaneous poems of Hafiz, who is often compared to the Greek Anacreon—the *Kuliat* or complete body of Saadi's works both in prose and verse—all the compositions of Jámi, Nizámi, Attar, Anvari, Khacani, Khusrau, Saieb, Mani, Oorfi, Jelal ad'din Rumi, Hakim Senai, and various other celebrated poets. Among the prose works are some very interesting in the Arabic language—historical, geographical and grammatical or philological, medical, musical, a volume of romantic tales, and other rare Mss. In Persian is a considerable number of *Tarikh*s or Chronicles ; such as the ancient History of Asia composed nearly nine hundred years ago by the learned Tabari or Tabri, who has been entitled the Eastern Livy,—the *Tarikh Aulum Arai*, the *Fehán nemá*, the *Tarikh Guzidah*, the *Habib as'seir*, the *Ti-mour nameh*, the *Tarikh Bihakki*, the *Tarikh Ebn Khalcáu*

ORIENTAL MANUSCRIPTS OF *al Futuuh* by Ebn al-Fuwar al-Tuwarikh,

DURING fifteen years which besides these are some historical
commencement of this Journal. among thousands of Mss. which the
procure for those who possess both in Europe and in the East, he has
(a very numerous class) a duplicate: the same may be said
as might gratify their geographical and lexicographical treatises, both
object of their study interspersed with
early notices of this very inadequate notice by mentioning,
some important collection is particularly rich in a class of Mss. but rarely
we mention Europe or in the East: we allude to various
veller, P. *Zend* and *Pahlavi*, two dialects of the ancient
ing in the language, of which the knowledge has long been con-
whi shed to those Fire-worshippers of Persia and India, who pro-
of fessed themselves the disciples of Zeratusth or Zoroaster; and to
a few Europeans, among whom the ingenious Frenchman,
Monsr. Anquetil du Perron, may justly be celebrated as having
most successfully studied the various dialects of this venerable
language, as appears from his laborious work entitled the *Zen-*
dovista, published in three quarto volumes, and comprising a
translation into French of many compositions attributed to Zo-
roaster, with curious dissertations and notes, besides a catalogue
of the most rare *Zend* and *Pahlavi* Mss. Many of these are
found in the collection which we announce—some finely writ-
ten in the large flowing *Zend* character, others in the more square
Pahlavi; and we have reason to believe that there are likewise
in this collection some vocabularies of the ancient dialects ex-
plained in modern Persian, which have not been noticed by M.
Anquetil du Perron.

When it is observed that, besides the *Zend* and *Pahlavi* Mss.
obtained in the East by that learned and enterprising French
traveller, (and now deposited in the Bibliothèque du Roi at Paris)
a few preserved at Oxford, and some in the British Museum, the
number of ancient Persic works hitherto brought to Europe is
very inconsiderable; our readers conversant with Oriental lite-
rature will duly appreciate the value which such a class must
add to a collection already so rich in modern Persian, Arabic,
and Turkish manuscripts. But we shall take another oppor-
tunity of laying before our readers a more particular account
of some among the rare and interesting works that constitute
this valuable collection.

TULÆ IN EURIPIDIS MEDEAM.

. III.—[Continued from No. LVI.]

1. Eruditissime argumentatur Elmsleius de his literis, barbarum ἀμπλακία erroribus densis confuderat: adeo ut quidem, ut vix etiam hac literarum luce in iis lux clara et serena renideat. Nihil enim, quod eruditorum ingenium hodie conjectaverit, adeo certum esse possit, ut pro vera et ἀκριβήλα scriptoris manu habeatur. Quod hic in editionibus Porsoni et Elmsleii propositum tibi legis, Wyttenbachii hariolationibus nititur, prudentissimi tamen procul dubio et acutissimi viri. Elmsleius certe vix videtur putare nebulas omnino adhuc esse dissipatas: 'Vide igitur, ait, an potius πίθοιο corruptum sit quam οὐκ ἄν.' Ut ut hoc fuerit, satis liquet ἀνώματος, non ἐνώματος necesse esse scribatur, ut vera fiat oppositio.—Medeæ ratiocinationem de jurejurando componere licet cum Persarum institutis: 'Ἀνὲν γὰρ, monet Musarum ille amicus fontibus et choris, Herodotus, ἀναγκαίης ἰσχυρῆς συμβάσεις ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν.

743. 'Ἐξηγοῦ θεοῦς. Cf. ἔξαρχ' ὄρκον, Iph. T. 743. Vide Notas VV. DD. ad Thuc. vii. 50. et Hutchinson. ad Xenoph. Cyrop. p. 303.

744. 'Ὅμνυ πῆδον γῆς: i. e. πρὸς. Sic Soph. Trach. 1187. Virg. Æn. vi. 351. 'Maria aspera juro.' Cf. Spenser. F. Q. i. 12. 27. 5.

746. Cf. Soph. Trach. 1188. et Plaut. Amphit. i. 235, 6.

747. Αὐτός. Thucyd. vi. 34. Νομίσαντες ἂν σφεῖς ἐν πόνῳ εἶναι. et ἐμφατικώτατον iv. 28. Οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνον στρατεύειν. Misere jurisjurandi verba confundi videntur in Iph. T. 744. ubi legendum aut Δώσω, λέγειν χρή, τήνδε τοῖσι σοῖς φίλοις, aut Δώσειν...τοῖς ἐμοῖς. Ceterum Blomfieldius amplissimis literis edidit verba illa δράσαντι παθεῖν in Choëph. 307. Quæ tamen non possunt esse ea ad amussim verba quæ ὁ τριγέρων μῦθος φωνεῖ. Tamen vix tibi potes satisfacere in decretis istiusmodi edendis.

751. Elmsleius legit ἐμμενεῖν, modesteque et ut virum honestum ac liberalem decet fatetur Schæferum in eandem conjecturam incidisse; 'Scripsi,' inquit, 'ἐμμενεῖν, ex emendatione meane dicam, an Schæferi?' Utrique quidem suus debetur honos: nec honorem aut huic aut illi abesse licet, si seorsim et bona fide eandem viam calcaverint. Ceterum, si detur juveni ignoto suas

in altum efferre laudes, hanc ipsam emendationem in Porsoni editione novem decem ante annis ipsum scripsisse memorare liceat: et simul hæc addidisse: 'Εμμένειν οἷς ξυνέθετο, Thucyd. iv. 19. 'Ο δὲ ὄρκος ἴστα ὅδε' Εμμένω τῇ ξυμμαχίᾳ, v. Sed iv. 118. σπείσασθαι... ἢ μὴν ἐμμενεῖν ἐν ταῖς σπονδαῖς. Eadem syntaxi correxit συναμύνειν in συναμυνεῖν in Iph. A. 62. Marklandus.' Vide quam miro modo magna ingenia in unum coalescere soleant!

754. χαίρων πορεύου. Sic χαίρων ἴθ', Phœn. 935: ἀπὸ χαίρων, Aristoph. Plut. 1079. 'Vade, vale,' Hor. Epist.

763—4. Νῦν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλοι, Γενησόμεσθα. De se loquitur, ut liquet ex μολόντες l. 769. Mutat ergo numeros. Sic Heracl. 79. "Οδ', ὦ ξένοι, μὲ, σοὺς ἀτιμάζων θεοὺς: 632. Πάρεσμεν, οἷα δὴ γ' ἐμοῦ παρουσία.

767. Λιμὴν &c. 'Tu quoque nostrarum quondam fiducia rerum, Qui mihi confugium, qui mihi portus eras,' Ovid. Trist. v.

771. Sic Hec. 861. χρῆσθαι μὴ κατὰ γνώμην τρόποις.

783. Κόσμον ἀμφιθῆ' χροῖ. Structuram habes naturæ rerum consentaneam. Sed, ut bene notum est, variatur: ut ἀμφιθῆς πέπλοις κάρα, Hec. 436.: τὴν θανοῦσαν φύλλοις ἔβαλλον, 577.: et sic in verbis ἐκλύω, δωρέομαι, ἐκπλήσσω, σκυλεύω, συλάω, &c.

788. Ingeniosa sane sunt quæ Elmsleius tractavit de constructione horum verborum: οὗτις ἐστὶν ὅστις... Ingeniose novitatem detexit; ingeniose eam munivit.

800. Τῆς νεοζύγου Νύμφης τεκνώσει παῖδ'. Sc. ἐκ: seu ἐν κόλποις, ut supplevit ipse Euripides in Hel. 1159.

804. 'Ησυχάλαν. Bene Lennepius, vir ille acutissimus, eoque majori dignus laude qui non ingeniosiora quam veriora scripserit, deducit ἡσυχος ab ἡμαι, sedeo. Propius quidem deduxisset ab ἦσαι. At, cum in hanc rem inciderim, non abs re fuerit, opinor, lectores monuisse quam turpi silentio abditæ jaceant illius magni viri Observationes ad Stirpes Græcæ Linguae. Plerumque omnino neglectui sunt: nusquam satis ab iis etiam, qui ad veram Græcorum vocabulorum notitiam pervenire volunt, evolvuntur. Ad quam causam hanc inertiam referemus? Ad auctoris inscitiam, petulantiam, incertamque conjecturarum rationem? Doctus quidem ille, si quis sit in orbe terrarum doctus: et, quanquam, ut magnos viros decet, sprevit humum fugiente penna; quanquam a vulgaribus pravisque erroribus pedem deflexit, et sua fretus mente suisque bonis ingenii dotibus nova tentavit, non idcirco cæcus cæcos in fossam induxit, sed stabili pede firmoque gradu fulcivit. Perpende modo rationes, quibus fere Lexica Græcas voces derivent: quam absurde, quam incongrue, quam insulse omnia spolient, confun-

dant, obtundant! Nuperi editor Lexici multa in melius promovit: sed quanta vi damnanda est ista ratio, qua tot verba ad Hebræam originem deduxit. Multa quidem orientalia vocabula, et ea ἀπὸ λεγόμενα, in versione LXX. legentibus obviam eunt: et ab Hebræis procul dubio petenda: sed nullo modo in hac via insistendum est, ubi facillime e Græco fonte derivari possunt. Nomina animalium et plantarum adeo incerta sunt originæ, ut ab hac parte in exteris linguis latissime evageris. Sed quid tandem dicemus de istiusmodi derivationibus, quibus partim ex orientali, partim e Græca lingua vocabula petuntur? nempe, quibus ἀργεῖς ab α priv. et Persica voce deducitur? Audi magis verba Valckenaërii: 'Linguae Græcæ radices nativæ nullam habent affinitatem cum linguis orientalibus. Formæ quidem nominum productæ, quod ad sonum, sæpe conveniunt cum Hebræis: sed fortuita est ista convenientia: nam lenocinium Hebraicæ originis, quod prima facies ostentabat, illud omne dilabitur, quam primum ista vocabula referuntur ad suam originem Græcam.' Ceterum, ut ad Lennepium redeam, bene fecit Londinensis Scapulæ Lexici editor, qui, quæ de etymologia Linguae Græcæ scripsit Harmarus, eiecerit, et in eorum locum Lennepii Observationes, a Scheidio editas, Valckenaërii, Hemsterhusii, et Scheidii etiam consiliis ditatas, substituerit. Sed nimis ab incepto dispalatur.

810. Σοὶ δὲ συγγνώμη λέγειν Τάδ' ἔστι, μὴ πάσχειν, ὡς ἐγώ, κακῶς. Ὡς ἐγώ (πάσχω). Quod ita φιλῶς positum vix nostra lingua tulerit. Sed non raro eam structuram exhibuerunt Græci scriptores. Thucyd. 4. 76: 'Ἀπὸ τινων ἐνδεῶν... βουλομένων μεταστῆναι τὸν κόσμον, καὶ εἰς δημοκρατίαν, ὥσπερ οἱ Ἀθηναῖοι, τρέψαι. 5. 29: πόλιν... δημοκρατουμένην ὥσπερ καὶ αὐτοί. Xen. Cyrop. Hutch. p. 340. ἐνδὲ δ' ἀνδρὲς πόλιν δυνατωτέρου ἢ ἐγὼ οἶδν.

817. Thucyd. 6. 92: "Εμοίγε ἀξιῶ ὅμᾶς εἰς τάλαιπωρίαν πάσαν χρῆσθαι.

825—6. Confet Alcest. 985, 986. Quæ ad modum Euripides in fragmento: χρόσαι δέ μοι πτέρυγες περὶ νῶτον καὶ τὰ Σειρήνων ἱερόν τε πῆλιν ἀρμόζεται. βάσομαι τ' εἰς αἰθέρα πολλὸν ἀεθλοῖς, Ζηὶ προσμύξων. Quibuscum cf. Horatii secundam Oden secundi Carminum Libri.

842. Vulgatam defendit Elmsleius, docetque λεῶν ποταμῶν πύλον esse Athenas. In quod etiam incidit doctus quidam vir in *Classico Diario*, II. 566 p.

846. Vix potes verba μετ' ἄλλων expedire, si eam sequaris interpunctionem quam dedit Porsonus. Multa sane multi: sed bene, ut opinor, μετ' ἄλλων cum præcedentibus coniunxit Elmsleius; et bene ex tenuibus dedit hæc: 'Dedi e Brunckiana

in altum efferre laudes, h-
editione novem decer-
liceat: et simul h-

iv. 19. 'Ο δὲ

iv. 118. σκεῖται

correxit συν-

quam mir-

754. γ

χαίρων,

763

De

nur

θ

fallor, τ. ε. δ. ὡς οἱ ἄλλοι

manus in integrum lucem resti-

uiremur. Rem desperatam esse

Musarum Græcarum augur et certus

omnia tentaverunt, nec aliquid firmum

E mala scriptura, ait Elmsleius, me-

legendo: Πόθεν θράσος ἢ φρενὸς ἢ χειρὶ, τέκνοις

δαινὰν προσάγουσα τόλμαν. Τέκνοις Reiskius

Sed hæc Elmsleiana sententia tantum

communis lectio, secum ferre videtur.

quantum inter punctio sententiam

σείθεν ab ultimis horum versuum vocibus

Pro ἢ φρενὸς ἢ, quæ Porsonus haud dubie

scripsit, scriptor quidam in *Classico Diario* IV. 564.

eximie tentavit ἀφρονι σῆ. Hæc tamen inter ambigua Græca-

rum literarum numerentur necesse: hæc lectio vulgo probatur,

donec ab altera proculcatur: et procul dubio, ubi tanta seges

est ingeniosarum conjecturarum, ubi adeo patet campus in quo

appatentur et licentius efferantur doctorum virorum sagacitas et

industria, vix licet fore sperare ut quid pro vero ab omnibus

excipiat.

860. Φοινίαν: quæ erit sanguinolenta. Sic vs. 1249. Phœn.
604. Thomsonus iii. 1013: 'And dyes the purple seas with
gore.' Scholiastes ad Orest. 1478. explicat μέλαν per μέλαν
θυσόμενον. At de his jam monuimus ad l. 297. hujus Fabulæ.

862. Κελεισθεὶς antiquam hic retinet notionem: nempe a κέλε
ducendum est, ex quo fluxerunt 'celsus,' 'procella,' &c. Vide
Notas ad Thucyd. i. 42. et cf. ἄνωχθι Odyss. P. 569.

866. Φέρειν. Παδίως supplet in Androm. 745. 'Feram et
perferam' habet Plaut. Amph. ii. 2. 14.

870. Δυσμεναιῖναι. Vide Hesych. et Suidam, ubi et Kusterum.

882. Ἡ a μετεῖναι pendet, non a χρέην. Quare non opus est
cur ἦν legamus. Xen. Cyrop. 338. p. Ed. Hutchins. Τούτους
γὰρ ἐνόμιζε μάλιστα εἰδέναι, ὡν αὐτὸς ᾤετο δεῖσθαι μαθεῖν.

891. Singularis lapsus est ἐξέλλατ', quod habent aliqui
MSS. Sed eximie causam monstrat Elmsleius. Nec mirum
si similes verborum terminationes oculos ad obliquum retorse-
runt, quum eadem res in causa tam sæpe fuerit ut versuum et
sententiarum lacunæ fierent. Sed hæc transcribentibus hodie-
que sæpissime eveniunt.

892. Ἀμα et μετὰ longo intervallo separantur. Ἐὖν τέκνοις
ἄμ' ἐσπόμην vs. 1140.

899. Quid esse potest magis insulsum correctione Musgravii,

αὶ pro καί! Vix queo confusas mentis rationes explicare
 quibus illud verbum in Euripidem infercire voluerit. Sed ista
 rrigendi cacoethes etiam doctissimos in ludos et ludibria facile
 ducit. Bene vulgatam defendit Elmsleius.

901. Vix persuadent Elmsleii dogmata de *τερείην*, quod
 Porsonus intactum reliquit, et ne in suspicionem quidem in-
 duxit. 'Non dicitur *τέρειος*, *τερείνος*, aut *τερείνός*, sed ὁ *τέρεην*, ἡ
τέρεινα.' At, si vir doctus dixisset 'Generaliter dicitur,' non e
 scopo aberrasset. Quid? quod omnes formæ, quam amplecti-
 tur Græca lingua, tam variarum formarum cupida, in unam
 eandemque formam hactenus in fatis est, aut, ut Homerus facete
 loquitur, *θεῶν ἐν γούνασιν*, ut redigantur et coarctentur? Tollite
 barbarum decretum. Inspice cumulas verborum (proprie
 verba intellige) formas. Non solum *βάα*, sed *βάσχω*: quin in-
 veniuntur *βαίνω*, et *βῆμι*, et *βίβημι*. Nonsolum *στάω*, et *ίστημι*:
 sed *στῆω*, unde *στῆας*: et *στύω*, obscæna vox Aristophanica.
 Non solum *θέω*, et *τίθημι*: sed *θόω*, quod, ni fallor, optime ex-
 plicat trium quatuor verborum originem, quæ hactenus viros
 doctos latuit. *Θωή* jam bene notum est a *θῶ* derivari: pono,
 impono, sc. mulctam. Et Homerus dixit *θαῶν ἐπιθήσομεν*. Sed
 quid de *θαμός*, acervus, faciemus? Similiter a *θῶ* aut *θόω*, cujus
 præteritum passivum *τέθωμαι*. 'Acervus rerum *simul positarum*
 seu congestarum,' verba sunt Scapule ad *θήμων*, quam vocem
 Mæris jamdiu docuit esse Hellenicam formam τοῦ *θαμός*.
Θήμων a *τέθημαι*, pret. pass. *θέω*, ut *θαμός* a *θόω*. Ergo Theo-
 phrastus dixit: 'Ἐὰν σῆτος περισθῆς εἰς θαμοὺς συντεθῇ.—Quid
 de *θώμυγξ*, funis? 'Nescio,' ait Blomfield. ad *Æsch. Agam.*
 286. 'an *θαμός* et *θώμυγξ* eandem habeant originem.' Vere vide-
 tur suspicatus esse: nam *θώμυγξ* et *θαμός* eadem stirpe oriri
 videntur: *Θαμός* est acervus, generaliter: *θώμυγξ* autem acervus
 glomerum *simul positorum* et in funem obvolutorum. Unam ad-
 huc conjecturam addere liceat. Quam ad stirpem investigabimus
θῶψ, adulator: *θαπεύω*, adulator? Lennepius a *θόω*: sed se nescire
 quare, fatetur. Similiter reduxit Scheidius: sed videtur tenebris
 tenebrosa tenebrasse, dum causam explicat: 'Haud dubie *θῶψ* a
θῶπω, quod a *θόω*; quod, si componamus cum *θόω*, impetum
 quendam et concitationem videtur notassee: eximie autem alacri-
 tatem et fervorem, quo alicui, ad nutum ipsius, obsequaris.' Quam
 melius tacuisset, quam talia profudisse! Alteram ergo tente-
 mus viam: *Θέω* est, pono, simul pono, (ut Scapula jam supra
 dixit), compono: *Θόω* idem sonat: ergo *θῶψ* est is, qui vultu est
 composito et ad adulandum ficto. 'Compositus in obsequium,'
 et 'falsi ac festinantes vultuque composito,' verba sunt Taciti.
 Ut ergo redeam, cum tanta seges sit Græcarum formarum, non

τὰν οὐχ' ὅσταν μετ' ἄλλων, i. e. ni fallor, τ. ὁ. ὁ. ὡς δι' ἄλλης πολιται.

852—6. Hos versus nulla manus in integrum lucem restituisse videtur. Nec est quid miremur. Rem desperatam esse monet Porsonus, ille Musarum Græcarum augur et certus antistes. Ergo omnes omnia tentaverunt, nec aliquid firmum ac stabile excogitarunt. E mala scriptura, ait Elmsleius, meliusculam efficies legendo: Πόθεν θράσος ἢ φρενός ἢ χειρὶ, τέκνοις σέθεν, καρδίαν τε λήψει, δεινὰν προσάγουσα τόλμαν. Τέκνοις Reiskius e suo depromserat. Sed hæc Elmsleiana sententia tantum difficultatis, quantum communis lectio, secum ferre videtur. Vix eam possis expedire. Accedat, quod interpunctio sententiam gravet, et verba τέκνοις σέθεν ab ultimis horum versuum vocibus male distrahat. Pro ἢ φρενός ἢ, quæ Porsonus haud dubie corrupta censet, scriptor quidam in *Classico Diario* IV. 564. eximie tentavit ἀφρονι σῆ. Hæc tamen inter ambigua Græcarum literarum numerentur necesse: hæc lectio vulgo probatur, donec ab altera proculcatur: et procul dubio, ubi tanta æges est ingeniosarum conjecturarum, ubi adeo patet campus in quo spatientur et licentius efferantur doctorum virorum sagacitas et industria, vix licet fore sperare ut quid pro vero ab omnibus excipiat.

860. Φοινίαν: quæ erit sanguinolenta. Sic vs. 1249. Phœn. 604. Thomsonus iii. 1013: 'And dyes the purple seas with gore.' Scholiastes ad Orest. 1478. explicat μέλαν per μέλαν-θυσόμενον. At de his jam monuimus ad l. 297. hujus Fabulæ.

862. Κελευσθεῖς antiquam hic retinet notionem: nempe a κἄλλω ducendum est, ex quo fluxerunt 'celsus,' 'procella,' &c. Vide Notas ad Thucyd. i. 42. et cf. ἀνωχθι Odyss. P. 569.

866. Φέρειν. 'Ραδίως supplet in Androm. 745. 'Feram et perferam' habet Plaut. Amph. ii. 2. 14.

870. Δυσμεναῖνω. Vide Hesych. et Suidam, ubi et Kusterum.

882. Ἦι α μετεῖναι pendet, non α χρέην. Quare non opus est cur ἦν legamus. Xen. Cyrop. 338. p. Ed. Hutchins. Τούτους γὰρ ἐνόμιζε μάλιστα εἶδέναι, ὧν αὐτὸς ᾤετο δεῖσθαι μαθεῖν.

891. Singularis lapsus est ἐξέλατ', quod habent aliqui MSS. Sed eximie causam monstrat Elmsleius. Nec mirum si similes verborum terminationes oculos ad obliquum retorserunt, quum eadem res in causa tam sæpe fuerit ut versuum et sententiarum lacunæ fierent. Sed hæc transcribentibus hodieque sæpissime eveniunt.

892. Ἀμα et μετὰ longo intervallo separantur. Εὖν τέκνοις ἄμ' ἐσπόμην vs. 1140.

899. Quid esse potest magis insulsum correctione Musgravii,

δαί pro καί! Vix queo confusas mentis rationes explicare quibus illud verbum in Euripidem infercire voluerit. Sed ista corrigendi cacoethes etiam doctissimos in ludos et ludibria facile seducit. Bene vulgatam defendit Elmsleius.

901. Vix persuadent Elmsleii dogmata de *τερπεινῇ*, quod Porsonus intactum reliquit, et ne in suspicionem quidem induxit. 'Non dicitur *τέρπεινος*, *τερπεινός*, aut *τερπεινός*, sed ὁ *τέρων*, ἡ *τέρπεινα*.' At, si vir doctus dixisset 'Generaliter dicitur,' non e scopo aberrasset. Quid? quod omnes formæ, quam amplectitur Græca lingua, tam variarum formarum cupida, in unam eandemque formam hactenus in fatis est, aut, ut Homerus facete loquitur, *θεῶν ἐν γούνασιν*, ut redigantur et coarctentur? Tollite barbarum decretum. Inspice cumulas verborum (proprie verba intellige) formas. Non solum *βάω*, sed *βάσχω*: quin inveniuntur *βαίνω*, et *βῆμι*, et *βίβημι*. Nonsolum *στάω*, et *ἵστημι*: sed *στέω*, unde *στέαρ*: et *σύω*, obscæna vox Aristophanica. Non solum *θέω*, et *τίθημι*: sed *θόω*, quod, ni fallor, optime explicat trium quatuor verborum originem, quæ hactenus viros doctos latuit. *Θωή* jam bene notum est a *θῶ* derivari: pono, impono, sc. mulctam. Et Homerus dixit *θαῶν ἐπιθήσομεν*. Sed quid de *θαμὸς*, acervus, faciemus? Similiter a *θῶ* aut *θόω*, cujus præteritum passivum *τέθωμαι*. 'Acervus rerum simul positarum seu congestarum,' verba sunt Scapulæ ad *θήμων*, quam vocem Mæris jamdiu docuit esse Hellenicam formam τοῦ *θαμὸς*. *Θήμων* a *τίθημαι*, pret. pass. *θέω*, ut *θαμὸς* a *θόω*. Ergo Theophrastus dixit: 'Ἐὰν σῖτος περισθῇ εἰς θαμὸν συντεθῇ.—Quid de *θώμυξ*, funis? 'Nescio,' ait Blomfield. ad *Æsch. Agam. 286*. 'an *θαμὸς* et *θώμυξ* eandem habeant originem.' Vere videtur suspicatus esse: nam *θώμυξ* et *θαμὸς* eadem stirpe oriri videntur: *θαμὸς* est acervus, generaliter: *θώμυξ* autem acervus glomerum *simul positorum* et in funem obvolutorum. Unam adhuc conjecturam addere liceat. Quam ad stirpem investigabimus *θῶψ*, adulator: *θαπεύω*, adulator? Lennepius a *θόω*: sed se nescire quare, fatetur. Similiter reduxit Scheidius: sed videtur tenebris tenebrosa tenebrasse, dum causam explicat: 'Haud dubie *θῶψ* a *θῶπω*, quod a *θόω*; quod, si componamus cum *θύω*, impetum quendam et concitationem videtur notasse: eximie autem alacritatem et fervorem, quo alicui, ad nutum ipsius, obsequaris.' Quam melius tacuisset, quam talia profudisse! Alteram ergo tentemus viam: *Θέω* est, pono, simul pono, (ut Scapula jam supra dixit), compono: *Θόω* idem sonat: ergo *θῶψ* est is, qui vultu est composito et ad adulandum ficto. 'Compositus in obsequium,' et 'falsi ac festinantes vultuque composito,' verba sunt Taciti. Ut ergo redeam, cum tanta seges sit Græcarum formarum, non

temeraria manu violandæ sunt pæne etiam inusitatæ formæ.

906. Παρεμπολῶντι vertit Stephanus: alias sibi nuptias mercanti seu comparanti præter jam ante contractas. Sed hoc potius παρεμπιπλῶντι sonuisset. Verte ergo: qui versatur nuptiis, &c. Ceterum pessime tentasse videtur Musgravius πόσεως pro πόσει.

910. Οὐκ ἀφροντίστως: sic et Soph. Trach. 366.

918. Optime Reiskius αὐτῇ. De χλωροῖς consule Eustath. ap. Brunck. ad Soph. Trach. 849.

924. Γυνὴ δὲ θήλυς οὔσα, Trach. 1064.

928. Εἰς ἐμοὺς λόγους: fortasse, *to words with me*. Sic οἶκτω σφ' Andr. 62: sed talia nulli fines circumscribunt.

934. Ἀπαίρομεν. Πόδα supplet Electr. 774.

937. Ἄν pro ἄρ', quod Porsonus e conjectura dedit, defendit Hermannus ad Vigerum, ut et Elmsleius: qui, 'Tantum abest,' ait, 'ut solæcum sit οὐκ ἂν εἰ πείσαιμι, ut, particula ἂν omissa, non οὐκ οἶδα εἰ πείσαιμι, sed οὐκ οἶδα εἰ πείσω dici debeat.' Acutissime dicitur: et sane mireris quonam more hæc loquendi formula magnum Porsonum latuerit.

940. Σφ', illum: quod habes ap. l. 1293, Phœn. 1671. &c. sed quosdam latuit Grammaticos, qui id solum pro forma plurali et duali acceperunt.

948. Εὐδαιμονήσει δ' οὐχ ἔν, ἀλλὰ μυρία: cf. Blomf. ad Theb. 100.

950. Cf. Senecam Med. 570, &c.

951. Δίδωσι: pro ἔδωκε. Sic l. 1319, et Hec. 1124. 'Μῖτις' Virg. Æn. ix. 361, 'dat' 362. Quin et pro δώσει videtur usurpari ap. Iliad. i. 261.

954. Sic σώματα ἔχοντες... οὐ μεμπτὰ Xenoph. Cyrop. Hutch. Ed. p. 107: et Milton. xi. 340, 'no despicable gift.'

962. Κείνης δὲ δαίμων. Sic οὐχ ἡμῶν τόδε Hec. 272. Τῶν πλειόνων δὲ κράτος ἐστὶ Thucyd. ii. 87. 'Cujus vulturis hoc erit cadaver,' Martialis.—Sed κείνα, in κείνα νῦν αὖτε θεός, non facillimum est. Puto idem esse ac τὰ κείνης. Sic κείν', ut videtur, pro τὰ κείνων in Hippol. 884. 'Utramque ducet ruinam,' Hor. Od. pro, utriusque. 'E manibus illis,' Pers. i. 38.

963—4. Sententia non ad amussim ponderatur. Φυγὰς non satis accurate respondet τῷ ψυχῆς: pro qua voce potius scribere debuisset Euripides μονήν aut aliquid tale. Sed fatendum est talia ubique oculis obvenire. Et ψυχῆς est pro *vita amissa*, i. e. morte. Et hoc commune. Sic τῶν σωμάτων Thucyd. iii. 58. ζωᾶς Iph. Taur. 150. quod quidem vertit ipse Markland. ob vitam *amissam*. Sic Xen. Cyr. p. 187. l. 4. ed. Hutchins. Virgilius Æn. v. 483. 'Hanc tibi, Eryx, meliorem animam pro morte Daretis Persolvo,' ubi sane locutionis ratio est digna quam mireris: ejusmodi enim est aut esse debet, si proprietatem

linguæ respexeris, 'hanc animam pro animâ Daretis.' Unum aliud memorabo, nec illud memoratu indignum: 'Qui *VITA* bene credat emi, quo tendis, honorem,' Virg. *Æn.* ix. 206. ubi 'vita' est planissime, vita amissa, perdita, persoluta.

969. *Εἰς χεῖρ'...δέξασθαι.* In vs. 978. *ἐν χεροῖν.* Has particulas quandoque jungunt; ut *ἐς τὰς ναῦς ἐμβάντες* Thucyd. i. 18.

977. *Τὸν Αἴδα κόσμον.* Sic Orest. 1395. *ἐλφισιν σιδαρείοισιν Αἴδα.* Ceterum non male videtur Lennepius deducere vocem *Αἴδης* ab *αἴς*, *αἴδος*, quod componit cum *αἴη*, quæ vox copulata cum fæminina voce adjectiva significat, vapor, tenebræ. Nec tamen diffiteor non male derivari ex *α* et *ἴδω* seu *εἶδω*, ex impene- trabili caligine quæ tegit et obfuscatur Orcum, et impedit quo minus oculis cernantur ii qui claustris inferorum inclusi vitam agunt tenebrosam. Ni fallor, aliquæ voces tali certe more sunt derivandæ. Quid ergo dixeris de *αἰτέω*? quo more derivâris? Certum est vocem *αἰτής*, quam Theocritus posteris tradidit, et quam optime Ernestius explicat, 'qui suum amatorem utrinque comitatur, et a latere ejus non discedit,' deduci ab *α*, valde, et *εἶμι*; unde, *iter*, *ito*, &c. Quid ergo? nonne satis patet *αἰτέω* ex eodem fonte profluere; sc. undique eo ut mendicus, ut petam et solitem precibus. Mira sunt ad hanc rem Homeri verba: *Βῆ δ' ἴμεν αἰτήσων ἐνδέξια φῶτα ἕκαστον, Πάντοσε χεῖρ' ὀρέγων, ὡς εἰ πτωχὸς πάλοι εἶη.* Nec silentio præteream *ἰκέτης* et *ἰκτης* quæ ab *ἰκάνω*, venio, eo, profluunt.

1004—7. Nota quoties vox *ἀγγέλλω* repetatur. *Τὰδ' οὖ ἐξυπαρὰ τοῖσιν ἐξηγγελέμενοις. Αἱ αἰ μάλ' αὖθις Μῶν τιν' ἀγγέλλων τύχην Οὐκ οἶδα δοξῆς δ' ἐσφάλην εὐαγγέλου.* "Ἡγγειλας οἱ ἥγγειλας. Audi Homerum in *Od.* T. 204—208: *Τῆς δ' ἄρ' ἀκουούσης ῥέε δάκρυα, τήκετο δὲ χρῶς. Ὡς δὲ χιῶν κατατήκετ' ἐν ἀκροπόλοισιν ὄρεσσιν, Ἦν τ' Εὐρος κατέτηξεν, ἐπὴν Ζέφυρος καταχεύοι. Τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες. Ὡς τῆς τήκετο καλὰ παρήϊα δακρυχεούσης.* Vide Popium, seu potius Broomium, super hæc verba annotantem.

1007. Cf. Markland. ad *Iph. A.* 649.

1009. *Μ'* recte defendit P. E. *Ἀγε* nempe subintellige. Sic *Il.* i. 603. *οὔτι με ταύτης Χρέω τιμῆς.* Juv. *Sat.* i. 89. 'alea quando Hos animos,' sc. invasit, egit. In nostro loco *ἐστὶ δακρύειν* intelligit P. E. sed eodem redit.

1015. Oratio est hæc pulcherrima et ardentissima, quâ alteram majori laude dignam frustra tentaveris querere. Tamen comparentur orationes illæ apud Miltonum *Molochi* ii. 51—105, *Satanæ* iv. 32—113, *Adami* x. 720—844. Euripides his orationibus *ἀποτόμοις* est celeberrimus: de quo loquendi genere videatur Popius ad *Od.* Π. 434—447.

1016. 'Τφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν Thucyd. 3. 82: τῆς καθ' ἡ. ἀναγκαίου τροφῆς 1. 2.

1022. Πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους Εὐνάς. Tautologiam incusat Reiskius, et γυναῖκας corrigit. Legendo tamen γυναῖκας neque augetur neque minuitur tautologia, ut bene notat P. E. Et legendo γυναῖκας metrum perit. Sed confer illud Homerianum, Od. χ. 494, μέγαρον καὶ δῶμα καὶ αὐλήν.

1023. Nimis subtiliter emendat P. E. ἀνασχεθεῖν. Redi ad nostram notam ad l. 901. Quod ἔσχεθον formatur ab ἔσχον, inde non sequetur σχέθω non posse esse tempus præsens. Quid quod nova omnino vox orta est ex ἔσχον. Non novum est hoc et incognitum, sed centies et millies auditum. Sic στήκα est vox temporis præsens, formata ab ἔστηκα: et futurum habet στήξω. Ceterum cf. Iph. A. 732: Τίς δ' ἀνασχήσει φλόγα; Phœn. 354: ἐγὼ δ' οὔτε σοι πυρὸς ἀνῆψα φῶς νόμιμον ἐν γάμοις. Sed hæc P. E. jam notaverat.

1035. 'Ἐπ' ἄλλ' εἶδος τρέπεσθ' Aristoph. Plut. 317.

1037. 'Ὡς σ' ἰδοῦσ' ἐν ὄμμασι Πανυστάτην πρόσοψιν, Orest. 1018. Cf. Heracl. 573.

1038—9. Cerne diversos modos; οἵχεται—εἶδον. Sic οἶδα, ut 'novi' apud Latinos: Thucyd. vi. ὅσα τὰ μὲν Ἀθηναίων οἶδα, τὰ δ' ὑμέτερα &c. Fortasse tamen de re quæ diu ob oculos versabatur dicit. Sed, si res sic se habet, οἵχεται pro ὀχέσθαι ponitur.

1041. Τί πάσχω; Non facilis nec tamen rara loquendi forma. Τί δὲ πέποιθα, ita explicat Scholiastes, εἰς οἶκτον ἐκπεσοῦσα τῶν παίδων; Potter vertit: *Why this tenderness?* Ad Hippolytum Monkius dixerat: 'Τί πάσχεις; plerumque interpretantur, Quid facis? Mihi potius videtur congruere cum nostratium locutione, *What ails you?* Feliciter videtur verti: et vis sua τοῦ πάσχειν satis servatur Sed perit in vulgata interpretatione.

1045—1052. Hæc verba varie pro variis doctorum ingeniiis accepta sunt. Et sane obscuriora sunt. Certatur præcipue de προέσθαι et de διαφθερῶ. Videtur Medea quasi voluisse seipsam decipere: ergo vafra quadam obscuritate loquitur et nos decipit. His accedat quod repentaneo impetu sua identidem mutat consilia. Jam bis dixerat, χαιρέτω βουλευµατα, consilia jugulandi liberos. Sed rursus mutat mentem ludibrii timor intolerabilis: Βούλομαι γέλωτ' ὀφλειν, Ἐχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀζημίους; Hactenus per siccum leniter incedimus. Inde pergit: Τολμητέον τὰδ': quod non per se satis facile est intellectu, sed forte explicatur per sequens ἀλλά: certe ita necesse est explicemus ut non isti particulae obstemus: si servem liberos, opus est ut hæc

patiar. Aut: opus est ut consilium perpetrare audeam. Sensum, quem prius dedi, præbent illa Chori verba in Hecuba: *Αἱ αἱ τὸ δοῦλον ὡς κακὸν πέφυκ' ἄσι, Τολμᾷ θ' ἂ μὴ χρεῖ, τῇ βιά νικώμενον*: 'patitur et sustinet,' Scapula. Alter sensus perpetrandi sæpissime cernitur: sed non ita bene congruit cum τῷ ἁλλά. Jam non liquidum est quid velit καὶ et προέσθαι et φρενί, in sequentibus. Et, si quid videam, nec P. E. nec alii interpretes hæc satis perspicua faciunt. Sed nec nos ita audaces sumus ut obscuritatem penetrare conemur. Nec satis inter interpretes constat quid velint et sequentia: "Ὅτ' αὖ δὲ μὴ θέμις παρῆναι τοῖς ἑμοῖσι θύμασιν, Αὐτῷ μελήσει. P. E. sensum quem dederat Scholiastes exhibet, et Reiskii interpretationem 'longe diversam': quæ cum non congruat vulgatis verbis, vulgata verba corrigenda censet Reiskius. Quomodo in his tenebris rectum possumus iter tenere? Plane limo circumvolvimur, nec ulla ratio est qua nosmet liberemus. Sequuntur verba, quæ mehercule nos vinctos arctiori catena vinciunt, et cæcos densiori cæcitæte obruunt: *χεῖρα δ' οὐ διαφθερῶ*. Audi modo contrarias interpretum versiones: Porti, 'Manum vero meam cæde non corrumpam neque polluam.' Heathii, 'Manum meam non corrumpam, MISERICORDIA scilicet.' Et Reiskius, vulgatorum verborum obscuritate impenetrabili satis perceptâ et honeste exposita, 'iterum conjecturis indulget.' Heu! "Quæ saga, quis nos solvere Thessalis Magus venenis? quis poterit Deus? Vix illigatos nos triformi Pegasus expedit Chimæra!"

ANCIENT INSCRIPTION DISCOVERED AT CYRENE.

WE have lately received from Holland the "*Lettre a M. Raoul Rochette, Membre de l'Institut de France, &c. a Paris, sur une Inscription en caractères Phéniciens et Grecs récemment decouverte a Cyrene; par H. A. Hamaker, Membre de l'Institut des Pays Bas,*" &c. printed a few months ago at Leyden. In this letter the learned professor offers many ingenious remarks on an extraordinary inscription of which some lines are in Phœnician, and others in Greek characters, which seem to have already engaged the attention of M. Gésenius, M. Bockh, M. Kopp, M. Bellermand, and other able antiquaries. A

lithographic copy of the inscription represents, besides the characters, a winged chariot drawn by two serpents :—in the chariot are two blazing torches. Leaving to M. Raoul Rochette the task of explaining this symbolical device, (which may refer to the sect of Ophites,) M. Hamaker restricts himself to observations merely philological and paleographic, respecting the plausible sense of the Phœnician words. Although but little is known of ancient Cyrene, yet we might naturally expect to find a combination of Greek with Phœnician in a colony originally of *Théra*, an island peopled equally by Greeks and Phœnicians. It appears from Herodotus and Callimachus, that the ancient name of *Théra* was *Kallista* (*Καλλίστη τὸ πάροιθε, τὸ δ' ὕστερον οὐνομα Θήρη*). But it cannot be imagined that the Phœnicians gave a Greek name to this island. *Kallista*, then, may reasonably be supposed a corruption of some Phœnician name; and M. Hamaker thinks it probable that the original colonists denominated the island *Kanitza*, *קניצא*, from *kanatz*, *קנץ*, a verb signifying *to hunt*, either because the place abounded with game, or on some other account, and that the Greek word *Théra* is merely a translation of the Phœnician name. Recommending to critics in philology and etymology M. Hamaker's learned remarks on this extraordinary inscription, we shall here content ourselves with quoting, as a proof of the extreme uncertainty to which such remnants of antiquity are liable, the different interpretations of two Phœnician lines, according to our author and M. Kopp. In Hebrew characters this inscription is thus read by M. Hamaker :

לרבתו תלת ולבעלן לאדנו בעל חמלא תלד
דנרעת תרת הסבר בן עבעם נדר

and thus translated, “A notre Maitresse Tholath, et a notre Maitre, notre Seigneur, le Seigneur de la clemence Tholad, à cause de la vendange, Hassobed le fils de Abiam (a dédié ce monument) Solon son vœu.” But according to M. Kopp, the words are

נר בת לת נתון בעלל לאבנו בעל חמן אתו רד
נר עתת דת חסוד בן עבעמלרד

and he would translate them as follows:—“Une famille s'est affligée, à cause d'un donné (c'est-à-dire, d'un mort) tandis qu'elle étoit occupée a faire notre pierre (ou, en déposant [le mort] dans notre pierre). Baal Hamman (c. a. d. le Soleil) vous a assujétis en tranchant des tems. Une loi soumis Haszad le fils d'Abamel.”

NOTICE OF

**JOANNIS MILTONI ANGLI de DOCTRINA
CHRISTIANA** *Libri duo posthumi, quos ex Schedis Manuscriptis deprompsit, et Typis mandari primus curavit CAROLUS RICARDUS SUMNER, A.M. Bibliothecæ Regiæ Præfectus. Cantabrigiæ, 1825.*
1 Vol. Qto. pr. 2l. 10s.

A TREATISE on CHRISTIAN DOCTRINE,
compiled from the Holy Scriptures alone; by John Milton. Translated from the original by CHARLES R. SUMNER, M.A. Librarian and Historiographer to His Majesty, and Prebendary of Canterbury. Cambridge, 1825. 1 Vol. Qto. pr. 2l. 10s.

PART I.

IN the Preface to the Translation, the following account is given of the discovery of the work before us, and of the evidences of its authenticity.

It is well known, and has been recorded by all the biographers of Milton, that about the year 1655 or 1656, (coincident with his retiring from public business, as appears from some documents cited by Dr. Sumner in his preface,) Milton engaged in the composition of three great works, one of which was a System of Divinity, compiled from the Holy Scriptures. In 1823, Mr. Lemon, who was employed in an examination of the records in the Old State Paper Office, Whitehall, discovered a Latin MS. bearing title, "*Joannis Miltoni Angli de Doctrina Christiana, ex sacris duntaxat libris petita, Disquisitionum Libri duo posthumi.*" It was found among a collection of papers relative to the Popish plots of 1677, &c. itself enclosed in an envelope, with the direction, "To Mr. Skinner, Merchant." Cyriac Skinner, Merchant, the friend and pupil of Milton, is known from other authorities to have been in possession of this work, which was committed to him, uncertain for what purpose, by the author himself. From a paper discovered in the same office, and subsequently quoted by Dr. Sumner, it would appear that the MS. had passed from the hands of Cyriac into those of another Skinner, a brother or relation of the former,

and that it had been seized with other papers in the possession of the said Skinner, on suspicion of treasonable matter being contained among them. The MS. is written in two different hands, the former of which is supposed to be that of one of the author's daughters, the latter that of his nephew Edward Philipps. Fac-similes of both are given, as also of one in the MS. of Milton's poems preserved at Trinity College, Cambridge, and which agrees remarkably with the first of the two hand-writings. Were there no other testimony to its authenticity, however, the agreement of the opinions with those of Milton, the tone and disposition of mind which it exhibits, the striking coincidences both of thought and phraseology with his other works, English as well as Latin, poetical as well as prose, the peculiar style of arguing, in short, the Miltonic character which every one conversant with his works will recognise, and which could not by any possibility have been counterfeited, are sufficient to identify it with the lost treatise of Milton. Our limits are too brief for an extended review of so large a work; we must content ourselves with a short character of the book, an analysis, and one or two extracts.

Many readers, who have probably made up their minds to expect displays of poetry and eloquence in a work from such a writer, on such a subject, will be surprised and disappointed on finding nothing but pure argument delivered in the plainest language, and intermixed with large citations from Scripture. This, however, resulted inevitably from the nature of the undertaking. Milton had no notion of mingling together the styles appropriate to different species of composition; his judgment in this respect was strict and discriminating; where he meant history, he would not write poetry; where he meant exhortation, he would not write discussion. The present treatise consists of a series of propositions, embracing the whole of Christian theology, according to Milton's views of it, and illustrated severally by Scripture texts (which form a considerable part of the volume). Where an ampler explanation of his meaning is requisite, or where the doctrine advanced has been matter of dispute, he enters more largely on the subject; and the discussions, to which this gives rise, constitute the peculiar interest of the volume. Scripture, however, is his final resort, and the basis of all his arguments. It is evident that he laid great stress on this point, both from the title of his work, (*"ex sacris duntaxat libris petita,"*—words, which, on this account, we think, ought to have been retained in the title page) and from its uniform tenor. Even

those who are familiar with his other works, will scarcely be prepared for the extraordinary proofs, which are here exhibited of Milton's knowledge of the Bible. On every subject he has a host of authorities ready, such as the most extensive memory could never have enabled him to collect, without the aid of a deep intimacy with every part of the sacred volume, and an attentive study of their contents. In this point he was probably never surpassed. In argument, he is close, cautious, strongly opposed to vagueness and to scholastic intricacies, and keeping carefully in view the matter of dispute. His inferences are, perhaps, frequently too narrow, and grounded on an overliteral acceptance of the text. This, however, is the result of his rigid fidelity to the principle which he had set up to himself, of unqualified submission to the authority of Scripture; not of a want of enlarged views, in which respect he rose far above the level of his own age, including the majority of his coadjutors as well as of his opponents. Altogether, the work bears deeply impressed on it the mark of an upright and religious mind—a mind deeply sensible of its duty, and indefatigable in the performance of it; habituated to laborious reflection, on all subjects; unostentatiously courageous in the investigation of truth, and superior to interest or fear. The pride of human reason is undoubtedly discernible, although tempered by religious submission; but of his other besetting sin, that bitterness which mingled itself with his earlier political and theological controversies, scarcely a trace is visible. There is no recurrence to petty disputes, no peevish invective, no show of self-devoted zeal in the defence of a favorite, but unpopular dogma: a majestic calmness breathes over the whole. His enmities were the result of the occasion, and with the occasion they expired. Such will always be the case, where a love of truth, and not interest or private pique, is the actuating motive.

Of the doctrines here laid down, it may be sufficient here to state, that in all important points, with one exception, they coincide with the belief of the Christian church in general. We say, on all important points, because his peculiar opinions on the subject of the Sabbath, divorce, polygamy, &c. cannot be considered as at all affecting the substance of Christianity. Of the exception above alluded to, (which, our readers are probably aware, relates to the doctrine of the Trinity,) we shall have to speak hereafter. On the five controverted points relative to election, &c. he is decidedly Armenian; and with regard to Church discipline, Independent. One topic on which he especially dwells

in this as in his other works, a topic of peculiar importance in his time, is the independency of the Church on the civil power, and the consequent impropriety of enforcing the commands of the Church by legal penalties.

Milton's style is plain, concise, and perspicuous, to a degree which renders it a model for purely argumentative writing. Here and there a play on words, and still more rarely a poetical expression, speak of human weakness. Thus, in disclaiming the authority of mere human reason, "*Rationis igitur nullam rationem habeamus.*" In replying to an argument adduced by the assertors of infant baptism: "*Quem non pudeat interpretum non infantium?*" Of an illustration adduced by theologians, "*Ut qui equum claudicantem quo vult incitat, in causa quidem est ut equus gradum acceleret, non autem ut claudicet; sic Deus prave quidem agentis impulsor esse potest, cum interim pravitatis istius nullo modo causa sit,*" he observes, "*similitudo recepta illa de claudo equo et ipsa claudicat.*" In a discussion on the intermediate state: "*in quo (Paradiso) bonum illum latronem cæteris sanctis fuisse aggregatum sine noxa equidem existimem;*" an evident allusion to the ancient notions of pollution, as observed in the notes. But these are rare instances. The Latinity of the present treatise is at least equal to that of his other writings; though far from perfectly pure, it is exemplary for a theological treatise.

The Introduction, prefixed to the English translation, contains an account of the discovery of the manuscript, with a few remarks, not very recondite, but liberal and sensible, on Milton's qualifications for the work, on the opinions contained in it, and the spirit in which it is written.

Milton's prefatory address, "*to all the Churches of Christ, and to all who profess the Christian faith throughout the world,*" is highly interesting. We shall give a large extract from it, which, besides explaining the origin and purpose of the work, will serve as a sample of the Latinity, besides being very characteristic of Milton's mind and disposition.

Cum ab ineunte superiore sæculo, ex quo Religio, contaminata perpetuis plus mille tercentum annorum corruptelis, ad puritatem suæ originis aliqua ex parte revocari cœpta est, tot institutiones prodierint purioris theologiæ, quibus Doctrinæ Christianæ capita fere singula nunc breviter nunc satis copiose satisque distincto ordine contineri videantur, cur Ego, si quid in hoc genere, quantum fieri potest, elaboratum jam exiit, in eo opere non acquieverim, aut si id omnes parum feliciter aggressi sunt, ipse ab eodem incepto non sim deterritus, æquum est ut in primis exponam.

Equidem si dicerem propterea quod nihil æque ac religio Christiana duas teterrimas pestes, servitutem ac metum,¹ ex vita ac mente hominum ejiciat atque expellat, me idcirco studiosum hujus potissimum doctrinæ esse factum, non religione sed maximis vitæ commoditatibus adductus fuisse arguerer.

Verum cum æternæ salutis viam non nisi propriæ cujusque fidei Deus aperuerit, postuletque hoc a nobis, ut qui salvus esse vult, pro se quisque credat, statui divina in rebus, non aliorum niti vel fide vel judicio, sed quid credendum in religione est, id fide non aliunde quam divinitus accepta, et quod maxime erat partium non omisso, ex ipsa Dei scriptura quam diligentissime perlecta atque perpensa, unumquodque habere mihimet ipsi, meaque ipsius opera exploratum atque cognitum.

Cœpi igitur adolescens (dicam enim quibus rebus profecerim, si quem forte posthac proficiendi spes eadem ad eandem viam ingrediendam invitaverit) cum ad libros utriusque Testamenti lingua sua perlegendos assiduus incumbere, tum Theologorum systemata aliquot breviora sedulo percurrere: ad eorum deinde exemplum, locos communes diggerere, ad quos omnia quæ ex scripturis haurienda occurrissent, expromenda cum opus esset, referrem. Ad uberiora deinde Theologorum volumina et disputatas in utramque partem de capitibus quibusdam fidei quæstiones, fidentius demum me contuli: liceat candide non minus quam libere dicam, multa ibi adversariorum argumenta misere elusa, aut elenchorum ostentatis putide formulis aut interjectis ubique Grammaticorum inanibus vocabulis, in speciem potius quam solide refutata, sane dolens, reperi: quam autem ipsi partem pro vera mordicus tenerent, vel scripturæ locis male intellectis, vel consequentiis inde fallacibus arreptis, contentiosius esse sæpe quam validius defensam; hinc veritatem pro errore atque hæresi nonnunquam acerrime oppugnatam: errorem atque hæresin pro veritate habitam; consuetudine ac studio partium quam scripturarum auctoritate commendatiorem.

Cum itaque his ducibus neque summam fidei, neque spem salutis posse me recte committere arbitrarer, et tamen aliquam doctrinæ Christianæ methodicam institutionem, aut saltem disquisitionem, quæ subvenire vel fidei, vel memoriæ, vel utrique possit, apprime esse necessariam, nihil mihi tutius neque consultius visum est, quam ut ipse aliquid hujusmodi quod ad manum mihi esset, labore ac lucubratione propria ex ipso adeoque solo Dei verbo, et fidelissime quidem, nisi mihimet forte infidus esse volebam, de integro componerem. Quod cum per aliquot annos agere attentissime perseverassem, reformatæ religionis arcem animadverti, qua parte Pontificios quidem spectat, satis munitam: cæteris in locis compluribus neglectam, neque operibus

¹ Vota vestra et preces ardentissimas Deus, cum servitutis haud uno genere oppressi ad eum confugistis, benigne exaudivit. Quæ duo in vita hominum mala sane maxima sunt, et virtuti damnosissima, tyrannis et superstitio, iis vos gentium primos gloriose liberavit. *Pro. Pop. Anglican. Defens.* ad finem. Milton's *Prose Works*, Symmons's Edition, vol. v. p. 195.

Our victory at once against two the most prevailing usurpers over mankind, superstition and tyranny. *A Ready and Easy Way to establish a Free Commonwealth*, *Prose Works*, iii. 405.

neque propugnatoribus firmatam satis aut defensam: perpetuæ diligentia verique reperiendi indefesso studio, non credulitati supinae proposita esse a Deo etiam in religione omnia, tum facile perspexi; restare adhuc plura quam putabam ad scripturarum normam sanctius exigenda, accuratiusque reformanda. Mihi certe hanc rationem ineundo ita satisfactum est, ut quid credendum in sacris, quid duntaxat opinandum sit, percepisse nunc non diffiderem: summoque solatio fuit, magnum me, Deo bene juvante, subsidium fidei mihimet comparasse, vel thesaurum potius reposuisse: neque imparatum dehinc fore, neque semper animi dubium quoties reddenda fidei ratio fuisset.

Hæc si omnibus palam facio, si fraterno, quod Deum testor, atque amico erga omnes mortales animo, hæc, quibus melius aut pretiosius nihil habeo, quam possum latissime libentissimeque impertio, tametsi multa in lucem protulisse videbor quæ ab receptis quibusdam opinionibus discrepare statim reperientur, spero tamen omnes hinc mihi potius benevolos, quam iniquum ullum aut inimicum futurum. Illud oro atque obtestor omnes quibus veritas odio non est, ne libertate hac disserendi ac disquirendi quæ scholis conceditur, nullis certe credentibus non concedenda, turbare ecclesiam clamitent, cum explorare omnia jubeamur, et veritatis luce indies aucta, illustretur atque ædificetur longe magis Ecclesia quam turbetur. Equidem non video qui magis investiganda veritate turbare Ecclesia possit aut debeat, quam turbare gentes annuntiando primitus Evangelio: quandoquidem auctoritate mea nihil suadeo, nihil impono; imo vero hortor omnes, atque imprimis auctor sum, ut quibus in sententiis non plene satisfactum esse putaverint, assensum eo usque sustineant quoad scripturarum evidentia vicerit, assensumque et fidem rationi persuaserit. Latibula non quæro; doctioribus quibusque hæc, aut si doctissimi quique non semper optimi harum rerum disceptatores ac judices sunt, adultis ac fortibus et doctrinam Evangelii penitus intelligentibus, longe majore cum fiducia quam rudioribus propono.¹ Cumque eorum pars maxima qui his de rebus quam plurima scripserunt, suis sensibus explicandis totas fere paginas occupare consueverint, scripturarum loca, quibus id omne quod docent maximopere confirmatur, numeris duntaxat capitum versiculorumque strictim adnotatis in marginem extrudere, satius duxi meorum quidem paginarum spatia confertis undique auctoritatibus divinis etiam eadem ingentibus redundare, meis verbis, ex ipso licet contextu scripturarum natis, loci quam minimum relinqui. pp. 1—4.

He proceeds to vindicate the liberty of religious discussion, and to explain the true nature of heresy; and concludes with great solemnity.

The treatise itself is divided into two books; the first comprehending the doctrinal; the second, the moral part of divinity.

¹ 'I seek not to seduce the simple and illiterate; my errand is to find out the choicest and the learnedest, who have this high gift of wisdom to answer solidly, or to be convinced.' *Address to the Parliament of England*, prefixed to *The Doctrine and Discipline of Divorce*: Prose Works, i. 341.

Of these, the first is by far the longer and more elaborate, on account of the more disputed nature of the subjects. In the first chapter, the subject is defined, and its divisions stated. In the second, "De Deo," the existence of God is proved from the order of the universe, and from the moral sense of man; the hypothesis, which ascribes all effects to an imaginary nature or destiny, is refuted; the necessity of guiding ourselves exclusively by the declarations of Scripture in our conceptions of God is enforced; and finally, the divine attributes are treated of. We extract part of this chapter as relating to a subject which has lately been much agitated.

Nobis tutissimum est, talem nostro animo comprehendere Deum, qualem in sacris literis ipse se exhibet, seque describit. Quamvis enim hoc concedatur, Deum, non qualis in se est, sed qualem nos capere possumus, talem semper vel describi vel adumbrari, nos tamen nihilo minus debemus talem prorsus mente nostra concipere, qualis ipse est¹ ad captum accommodans nostrum, vult concipi: ob id ipsum enim se ad nos demisit, ne nos elati supra captum humanum supraque quod scriptum est, vagis cogitationibus atque argutiis locum darem.

Hic igitur ἀνθρωπομορφία (quam figuram Grammatici ad excusandas poetarum de suo Jove nugas olim excogitarunt) Theologis, opinor, non est opus; scriptura sacra sine dubio hoc satis cavet, ne quid vel ipsa indecorum aut indignum Deo scriberet, vel Deum de semetipso loquentem induceret. Præstat igitur non ἀνθρωπομορφία, id est, more hominum, qui subtilius de Deo comminiscendi finem nullum faciunt, sed more scripturæ, id est, quo ipse se contemplandum præbuit, ita Deum contemplari talemque animo concipere; nec ipsum de se quicquam fuisse dicturum aut scriptum voluisse existimemus, quod nos de se noluisset cogitare. Quid Deum deceat, quidve dedeceat, auctorem ipso Deo ne requiramus graviolem. Si *pœnituit Jehovah quod hominem fecisset*, Gen. vi. 6. et *propter gemitum eorum*, Judic. ii. 18. pœnituisse credamus; modo id in Deo, ut solet in hominibus, ex imprudentia natum ne putemus: sic enim de se ne nos opinemur, ipse cavet, Num. xxiii. 23. *Deus non est homo qui mentiatur, aut filius hominis, quem pœniteat*. 1 Sam. xv. 29. idem: si *doluisse etiam in corde suo*, Gen. vi. 6. et, quod idem est, *imminuta est anima ejus*, Judic. x. 16. doluisse credamus. Affectus enim in viro bono boni sunt et virtutibus pares, in Deo sancti. Si post sex dierum operam *quieti refici*, Exod. xxxi. 17. si *metuere indignationem ab inimico*, Deut. xxxii. 27. dicitur Deus, credamus dolere quod dolet; credamus eo refici quo reffectus est; id metuere quod metuit, non esse infra Deum: longo licet interpretationis ambitu hæc et hujusmodi de Deo dicta lenire tentaveris, eodem res redibit. Si *creasse hominem Deus dicitur ad imaginem suam, ad similitudinem suam*, Gen. i. 26. idque non animo solum sed forma etiam externa, nisi eadem verba idem non significant quod postea, cap. v. 3, ubi Adam *ad similitudinem suam, ad imaginem suam filium genuit*, et Deus humana membra ac speciem passim

¹ Sic in MS. An legendum se?

mibi tribuit, quid est quod nos quæ ipse sibi tribuit, eadem tribuere ve-
reamur, dummodo quod in nobis imperfectum ac debile est, id Deo
sicubi tribuatur, perfectissimum atque pulcherrimum esse credamus?
pro certo hoc habentes, Dei majestatem ac gloriam satis sibi curæ fuisse,
ne quid humiliter aut demissius Deo, de se unquam loqueretur, ne quid
sibi ullo tempore attribuat, quod a nobis attributum sibi esse nolit.
Qualis sit Deus, eos optime capere statuamus qui suum accommodant
captum Dei verbo; quandoquidem is verbum suum accommodat captui
eorum; qualemque esse velit captum de se nostrum, ostendit. Ut
paucis absolvam, Deus aut in se talis est qualem se dicit esse, aut non
est talis: si talis in se est, cur nos aliter sentimus? si talis in se non
est, quo id auctore dicimus, quod Deus non dicit? si saltem talis vult
concipi, cur noster conceptus alio se vertit? cur id dubitat de Deo cogi-
tare, quod ipse non dubitat Deus de se clare dicere? Quæ enim cog-
noscenda de Deo ad salutem nostram opus sunt, ea nobis ipse pro
bonitate sua abunde revelavit: Deut. xxix. 29. *occulta penes Jehovah;*
revelata nobis, ut faciamus. Hæc itaque disserentes, non dicimus Deum
singulis partibus ac membris forma esse humana, sed, quantum ad nos
quidem scire attinet, esse forma, quam in sacris literis ipse sibi tribuit.
Quod si Deus, qualem se nobis cognoscendum præbet, talis percipi a
nobis vult, nos contra captum alium de Deo captamus, non morem
gerimus Deo, sed Deum fine suo frustramur; plane ac si ostendere
vellemus, non nos de Deo, sed Deum de nobis demisse nimis cogitare.
pp. 12, 13.

We give this as a specimen of Milton's style of reasoning;
because, though far from the best which might have been selec-
ted, it is comparatively short, and besides illustrates much of
his poetical system. The third and fourth chapters, "De Di-
vino Decreto," and "De Prædestinatione," are among the
ablest in the volume; we must however content ourselves with
referring the reader to them, as well as to the fifth, the longest of
the whole, "De Filio Dei," which is chiefly occupied in ex-
plaining and vindicating the author's opinions as to the nature of
the Son's divinity, which appear to differ little, if at all, from
what are commonly called Arian. This is a subject on which
it is difficult to speak without danger of misapprehension; we
must however observe, that Milton's notions on this subject, so
far as we are able to judge, were of the nature of speculative
opinions, nowise affecting the fundamentals of Christian belief
and practice. We make this observation for the sake of the
many to whom it will be satisfactory to know that our great poet
worshipped Christ as God, though not as co-equal, and co-essen-
tial with the Father; that he trusted in his atonement in the
fullest and most unequivocal sense; and that where he alludes
to the Socinian opinions, it is only to condemn them. Thus, in
p. 207, speaking of Christ, "Ante assumptam carnem extiterit
necesse est; quicquid illi qui Christum merum hominem esse
disputant, ad hæc evadenda subtilius excogitarunt." And again,

p. 122, of the seven spirits mentioned Rev. v. 6. he says, "*Hos spiritus qui ad unum Spiritum redigunt ejusque gratiam septiformem, viderint ne, personarum proprietates virtutibus attribuendo, eorum rem agant, qui Spiritum Sanctum nihil aliud quam virtutem ac potentiam Patris interpretantur.*" Nor can any one be more explicit in recognising the principle of an unreserved acquiescence in the declarations of God, even where they are opposed to the conclusions of human reason. P. 63, "*Nos itaque in sacris rationi renuntiemus; quod divina scriptura docet, id unice sequamur.*" P. 207, "*Tantum igitur mysterium cum sit (Christi sc. incarnatio), vel hinc imprimis monemur, ne quid de eo temere, ne quid audacter, philosophicis nixi nugis affirmemus,*" &c.

We must also pass over the chapter "On the Holy Spirit," which is, as it were, a pendant to the former, and which admits neither of abridgment nor extract. The chapters "Of the Creation," "Of the Special Government of Angels," and "Of Man before the Fall," and "Of the Fall of our first Parents," will be read with peculiar interest, (especially that on Angels,) as showing how rigorously Milton's imagination was subordinated to his belief, and how, on the basis of a few plain facts, he erected a structure of beautiful and awful imaginations.¹ The chapter on Creation contains, among other things, a subtle and curious disputation on the origin of matter, and another of which the purpose is to prove that the souls of individuals are received by transmission from their parents, and not by a several creation, a point, we believe, much contested among the ancient schoolmen. In Chap. viii, "On the Providence of God," he explains, at some length, and with great judgment, the sense in which God is said to harden the hearts and blind the understandings of obstinate sinners. Chap. x, "On the special Government of Man before the Fall," contains two dissertations on the lawfulness of polygamy, and of divorce for other causes than adultery. The former he endeavors to establish from the example of the patriarchs, sanctioned and approved by God himself, from various expressions in Scripture, and from the non-existence of any passage in which it is either expressly or by implication forbidden; giving his own explanation of the texts usually alleged on the contrary side. On the subject of divorce, he re-

¹ Yet a celebrated German critic, apparently from his hatred to Protestantism, believes that Milton's machinery is in part borrowed from the Koran.

peats, in a more concise form, the arguments which he had before adduced in his "Doctrine and Discipline of Divorce," (to which indeed he refers on the present occasion); arguing from the *rationale* of the institution, and contending that the words of Christ, Matt. xix. 8, are irrelevant to the purpose for which they are commonly alleged.

PUERILIA.

No. V.—[Continued from No. LXII.]

1.—*Leonidas Xerxis legatum alloquitur.*

Aspice, Tigrane, nostros; exercita bello
 Membra vide, torvosque oculos, ingentiaque arma,
 Ardoremque genæ, atque apices horrore comantes—
 Hosne putas Lyciis cessuros, vane, sagittis,
 Incultoque Indo, Persæque cohortibus aureis.
 Ardua mens nobis: lege indurata Lycurgi
 Pectora (brumali constricta ut flumina tactæ
 Currumque plaustrumque ferunt, ferroque resistunt)
 Perstant, atque intra tentati extraque repugnant.
 Sic iræque metusque animos, et spicula amoris
 Effugiunt, velut aëria de turre resultant
 Saxa, neque indomiti quatiunt fundamina muri.
 Nos clamor galeæque, aliis invisa, tumultus,
 Bella juvant: acuit vario sua membra juvenus,
 Confirmatque animos studio. Cum grandine multa
 Eurotas tumet, hybernis innamus in undis.
 Ast alii cursu certamus, et ocius Euro
 Tela volant; vasto librantur pondere cæstus.
 Pauperies nostra est, vestroque potentior auro.
 Quid reliquos dicam? cuncti si fœdera linquant
 Argivi, vobis solam armipotens Lacedæmon
 Ostendet frontem, et paribus concurret in armis.
 Contemnit muros animis munita suorum
 Gens nostra: at vobis, si cogat Achaia vires,
 Non ipsæ turres, non mœnia mille salutem

Præstabunt : castra igne ruent, penitusque cruore
 Tinctus cœrulei crescet sinus Hellesponti,
 Dardaniosque iterum casus rediisse putabit.
 Attonitum video Xerxen, sparsasque cohortes,
 Impletosque lacus Erebi, pastasque volucres
 Sanguine. Dum cumulant suspensa tonitrua cœlum,
 Fulminaque atra silent, cœpto desistite Marte.
 Magno emtum decus est, bello tentasse Laconem.

2.—*From Campbell's Pleasures of Hope, Canto II.*
ad fin.

"But hark! as bow'd to earth the Bramin kneels," &c.

Æquævas inter platanos et amœna vireta
 Dum sedet, et patrii longa infortunia regni
 Mœret ad antiquam senior Gangeticus undam,
 Ecce procul, sylvæ commistus murmure, cantus
 Exoritur, sacrisque incendit vocibus auras.
 "Immites animæ, per quas squalentia prata
 Et desolatas tristis gemit India valles,
 Jam dabitis pœnas; etiam nunc sæva potestas
 Vertitur, et dirum ruit alto a culmine regnum.
 Vasta gigantei sceleris formidine membra
 Jam novies tremuere, novem jam fulmina quassans
 Attonitum currus agitavit Brama per orbem,
 Exspectantque suum labentia sæcula Numen.
 Sidereæ rauco panduntur cardine portæ,
 Et caligantis divinus in æquore cœli
 Exsultat sonipes, et candida lumina jactat.
 Fulmineo rapitur loca per nigrantia curru,
 Innumerasque hyemes secum trahit; igne corusco
 Hasta micat, rapidisque procul fulgoribus æther
 Vertitur, et longis collucent æquora flammis.
 "Nascere, magna dies; mundo succurre ruenti,
 Corripe, Brama, polos: nam te exspectantibus astris
 Convexi nutat jampridem machina mundi.
 Nascere, magna dies; decimi sol pulchrior ævi
 Luceat, et primæ redeant felicius artes."

3.—*Act. Apost. XX. 18.*

ὦ φίλτατοι γέροντες, οἵτε ποιμένιον
 Χριστοῦ φυλάσσετε, Ἐφείδος ἦδ' ὅσον στέγει·
 ζήνιστε γάρ μοι πάντες, ἐξότου χθόνα
 τήνδ' Ἀσίδ' ἦλθον, τάσδε τ' ἀρχαίας πύλας,
 βίαν παρ' ὑμῖν ὅλον ἐξήσκησ' ἔγω,
 Θεὸν μὲν ἀπλῶ φρενὶ σέβων, πολλοῖς δ' αἰεὶ
 ζυνεχῆς στεναγμοῖς, καὶ λιταῖς, ὑμῶν ὑπερ,
 δεινοῖς τ' ἀγῶσι τῶν ἐμῶν ἀστῶν ἀπο·
 ὥς τ' αὐτὸ κατ' οἴκους, εἴτ' ὄχλῳ λέγειν δέοι,
 ἔδειξ' Ἰουδαίοισιν, Ἑλλησίν θ' ἅμα,
 πῶστιν μὲν ἐς Σωτήρα, πρὸς δὲ τὸν Θεὸν
 λῆμ' ἐκκαθαρθέν, καὶ μεταλλαγὴν βίου·
 νῦν αὖ προλείπω καὶ σαφὲς τόδ' οἶδ', ὅτι
 ὑμεῖς, ἐν οἷς τὰ θεῖα κηρύξας ἔχω
 βουλεύματ', οὐκέτ' αὐθις εἰσόδυσσθ' ἐμὸν
 πρόσωπον ἐν θνητοῖσιν. ὧν μεμνημένος,
 ὑμᾶς ἀπαιτῶ ταῦτα, καὶ μαρτυρομαι,

* * * * *

COLLATIO CODICIS MANUSCRIPTI HOMERI ODYSSEÆ, in bibliotheca Dom. Thom. Phillipps, Barⁿⁱ. adservati, cum Editione Clarkiana, 2 vol. 8vo. Lond. 1758.

"307. Homeri Odysseæ. In membr., sæc. xvi. fol. 201. eleganter descriptus est hic codex, et priorem paginam valde detritam si exceperis, optimæ conditionis, cor. russ."—*Biblioth. Meermann. tom. iv.*

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Vaticana Juris Romani fragmenta Romæ nuper ab A. Maio detecta et edita. 8vo. Parisiis. 1823.

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anecdota tam Gr. quam Lat. permulta) pp. xviii. 200. 4to. Darmstadii. 1824.

This collection of new words is chiefly made up from inscriptions, which the author thinks in this respect, "*Lexicis augendis*," have hitherto been much neglected—from scholiasts, grammarians, and lexicons, and from a variety of other sources edited and inedited. It sufficiently proves (to use the author's words), "*quantum etiam post diligentissimas lucubrationes virorum hoc genere litterarum vel maxime occupatorum, e quibus, ut ne omnes, Bastium, Schneiderum, Passovium, Schäferum, Lobeckium, Ahlwardtium, Barkerum, Valentinum, Schmidtium, Presselium honoris causa appello, ad hunc diem relictum sit.*" Præf. p. ix.

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Nomi Kufici ex variis museis selecti a C. M. Fraehn. 4to. Petropoli. 1823.

Codicum Manuscriptorum ecclesiæ Cathedralis Dunelmensis catalogus classicus, descriptus a Th. Rud, ejusdem ecclesiæ bibliothecario, cum appendice, &c. Folio. Dunelmæ. 1825.

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4. *Collection des Chroniques Nationales Françaises.—Chroniques de J. Froissart, avec Notes et Eclaircissemens*, par J. A. Buchon; tomes 6, 7, 8, 9, et 10.—*Chronique de J. de Lalain*, par I. Chastellain; (2d article;) [M. Daunou.]
5. *Voyage de Benjamin Bergmann chez les Kalmuks*, traduit de l'Al-

- demand par M. Moris, Membre de la Société Asiatique de Paris. 1 vol. 8vo., avec plusieurs planches lithographiées; [Abel-Rémusat.]
6. Essai sur les Cloques ou Egouts de la ville de Paris, &c., par A. G. B. Parent du Chatilet; [M. Tessier.]
7. Nouvelles Littéraires.

SELECTION OF FOREIGN LITERARY INTELLIGENCE.

Institut Royal of France and Literary Societies.

THE Annual Meeting of the four Academies was held on Sunday, 24th of April, 1825. M. Raynouard delivered the preliminary discourse; the Baron Fourier, Perpetual Secretary to the *Académie Royal des Sciences*, read a report on the progress and application of mathematical sciences. Other matters of less interest were read; and the collection of the proceedings of this meeting is printed at Paris, in a 4to. vol. of 76 pages.

At the same meeting the Baron Silvestre de Sacy read the following report on the works which concurred for the prize granted by the Count de Volney.—The committee charged with the execution of the endowment made by Count de Volney, had proposed the following as a subject for a premium, which it was to decree the 24th of April, 1825. “1st. To examine if the absence of all writing, or the use, either of hieroglyphic or ideographic, of alphabetic or phonographic writing, have had any influence in the formation of the language of such people as have used either of these kinds of writing. 2d. If any nation or people have existed for a considerable period, without ever having had any knowledge of the art of writing; and in the event of the former part of this proposition being decided affirmatively; to determine what has constituted this influence.” The problem to be resolved, had received, in the prospectus of the committee, the necessary development, and the committee had required, that *the solution should be founded on positive and incontrovertible facts*. Considering that the collection of these facts, and the necessary proofs to establish their certainty, required laborious research, and the serious study of the grammatical system of several languages, varying from each other by distance of time and place, the committee judged it expedient to grant two years to such persons as were disposed to discuss this subject, and to double the amount of the prize; and it has received only two memoirs, of which one only (placed under No. 2), having for its device, *En dernier resultat, tout devient simple*, is appropriated to the examination of the problem proposed. The committee perceives with regret, that the author of this memoir has departed from a theory, the fundamental principles of which he has failed to demonstrate; and that instead of facts, on which it required that the answer should be founded, he has too frequently employed assertions, either hazarded, or contradicted by experience; moreover, in this memoir, we seek in vain for a precise solution of the problem, and if we take a view of that to which his arguments ought to have led him, we find it neither perspicuously represented, nor supported by

a proper demonstration. The committee has therefore determined that it could not adjudge the prize to this memoir, but at all events, it thought, that an additional delay might be necessary, either to the author, who has shown proofs of sagacity and talent, or to other philologists, to complete works already begun on this subject, so deserving of investigation; and it has accordingly determined to prorogue this concurrence, and to defer the adjudication of the prize until the 24th of April, 1827. The prize is fixed at 2,400 francs (96*l.* sterling.) All persons, except the resident members of the Institut, are admissible to the concurrence. The memoirs are to be written in French or Latin, and will not be received after the 1st of January 1827. The second memoir received by the committee is intitled, *An Essay on Logography*, or letters addressed to the Institut of France, on a system of writing applicable to languages and idioms. It has for its epigraph the following passage of Quintilian: *Hic enim usus est litterarum, ut custodiant voces, et velut depositum reddant legentibus.* Although this work possesses the external forms of a memoir destined for a prize, it was necessarily excluded from it, as the question which is therein discussed is altogether foreign from the subject proposed for 1826; for it enters into that which formed the object of the preceding concurrence. Even the author felt this himself. Finally, the committee has perceived in this work a proof that some men of talent continued to be disposed to direct their researches to the accomplishment of the object to which the Count de Volney attached so great an interest, and which is the object of the Count's bequest. The committee hopes the public will avail themselves in a short time of the labors of M. Schleiermacher, which it crowned in 1823, and to whom it testified the desire of directing the attention of the learned of Europe. This double motive has again determined it to postpone till the concurrence, the means of realising the views of the Count de Volney, and that in the very terms of the testator, whose intention it was to encourage all work which had for its end, to give execution and consequence to his method of transcribing the Asiatic languages in European letters regularly organised. At present the committee thinks it ought not to circumscribe within any particular limits the efforts of the candidates; they are at liberty to give what sense and latitude they may judge correct to whatever may appear vague and undetermined in the expressions of the testator. Experience has shewn us that it is, in general, towards an universal alphabet that the efforts of philologists have tended, who have endeavored to resolve the question. In order that the candidates may give to their work all the maturity it requires, the concurrence will remain open until the end of 1826, and the prize will not be adjudged until the 24th of April, 1827. It will be double the sum of 2,400 francs.

Prize of Mathematics proposed by the Academy in 1824 for the year 1826.

A method for the calculation of the perturbations of the elliptical movements of comets, applied to the determination of the next return of the comet of 1759, and to the movement of that which has been observed in 1805, 1819, and 1822.

The prize is a gold medal of the value of 3000 francs, which will

be decreed at the Public Meeting on the first Monday in June, 1826. The memoirs or dissertations should be transmitted before the 1st of January, 1826.

Prize of Mathematics for the year 1824, remitted to the meeting for the year 1826.

The Academy had put the following questions, for the prize for mathematics, which it had ordained at the meeting of June, 1824.

1st. To ascertain, by several experiments, the density which liquids acquire, particularly mercury, water, alcohol, sulphuric ether, by compressions equivalent to the weight of various atmospheres.

2d. To calculate the effects of the heat produced by these compressions.

None of the articles sent to the Academy having obtained the prize, it proposes again the same subject for the year 1826. The prize is a gold medal of the value of 3000 francs (120*l.* sterling.) The memoirs are to be sent to the Secretary before the 1st of January, 1826.

Sur la communication du Nil des Neirs ou Niger, avec le Nil d'Egypte; extract of a memoir read at the Royal Academy of Sciences, the 18th of April, 1825, by M. Jomard. 8vo. 28 pages, with a map.

Annales Islamismi, sive tabula synchronistico-chronologica chalifarum et regum orientis et occidentis, accedente historia Turcarum, Romanorum, Selgukidarum, Asiæ Minoris, &c. E codicibus manuscriptis Arab. bibl. reg. Hauniensis composuit, Latine vertit, edidit D. Janus Lassen Rasmussen, Professor in Univers. Hauniæ, &c. Hauniæ, 4to. 1825.

Grammaire et Dictionnaire de la Langue Samskrite, by General Boissierolle. Price of the Grammar 50 francs, of the Dictionary 100 francs. |

Aufzûrlisches, &c. or the Grammar of the Samscrite Language unfolded, by M. Bopp.

Dictionnaire Anglais-Français, et Français-Anglais. English and French, and French and English Dictionary. By N. Salmon, 27th edition, enlarged with more than 500 words; reviewed and corrected by M. Stone, professor of English. Paris. 1825. 2 vols. 8vo. together 1264 pages. Price 18 francs.

Société Asiatique: discours et rapports lus dans la séance générale annuelle du 28 Avril, 1825. Paris, chez Dondey Dupré, 75 pages, containing the verbal process of the meeting, the speech delivered by the Baron Silvestre de Sacy, President; the report of M. Abel Rémusat, Perpetual Secretary, on the labors of the council of the Asiatic Society, &c.; a list of members, subscribers, and associate strangers, together with the rules of the society. The Secretary's speech terminates thus: "*Le Journal Asiatique*, which appears under your auspices monthly, is enriched with a number of curious and important papers. The increase of its circulation has contributed to excite throughout Europe a taste for oriental studies. Your correspondence, extended to the farthest

extremities of Asia, has excited research, awakened the ardor of the learned, and solicited the contributions of enlightened men! The ties of a mutual esteem have been contracted with several associations, consecrated to literary pursuits, or devoted to the interests of religion and humanity. Nearly 300 printed volumes, and 50 works in manuscript, have increased the collection which you had formed, to serve for the improvement of your favorite studies: all libraries feel the influence of your communications, which takes place whenever a particular branch of literature becomes the object of general attention."

Epistola quædam Arabica a Mauris, Egyptiis, et Syris conscripta; ædedit, interpret. Latina, annotationibusque illustravit et glossarium adjecit D. Max. Habicht. 116 pages. 4to. Breslau. 1824. Max.

De la Littérature des Hébreux; of the Literature of the Hebrews, or the sacred writings considered with regard to literary beauties, by J. B. Salgues, Professor of Eloquence, &c. 8vo. Paris. Price 6 francs. Dentu.

Profeterna, Sadana de i gamla Testamentet och alkoran förestallas; The prophets as they are described in the Old Testament and in the Koran; a philological and explanatory dissertation, by H. Reuterdaahl. 86 pages. 8vo. Lund. 1824. Berling.

Ad Sacri Hebræorum codicis et Alcorani locos, qui de consecratione prophetarum agunt, commentationes, by the same author, 48 pages. 8vo. Lund. 1824. Berling.

In the former of these dissertations, the author discusses the passages in the Bible which relate to the vocation of the prophets, their inspirations, their poetical and musical genius, their manner of living, &c. The author compares these passages with the expressions in the Koran, relative to the prophets.

The second dissertation examines what the Bible says of the inauguration of Moses, Joshua, Elisha, Isaiah, &c. in their quality as prophets. The difficulties of the Hebrew text are discussed in the notes, and the author passes on to those passages in the Koran, and quotes the Arabic texts which relate to the consecration of Mûhamed (Mahomet.)

TO CORRESPONDENTS.

The *Latin Essay* printed in our No. for Sept. 1824, was written by Mr. TREVELYAN, and dedicated by him to his Preceptor, Dr. GOODALL.

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END OF NO. LXIII.

THE
CLASSICAL JOURNAL;
N^o. LXIV.
DECEMBER, 1825.

*Analysis of FABER'S Corroboration of the Pentateuch
from History, Tradition, and Mythology.*

THE venerable Bryant, in his *Ancient Mythology*, has furnished an important link in the chain of Scripture proofs. His *Dissertation on the Plagues of Egypt*, though primarily intended as an elucidation of that great episode, is in fact a commentary on the mission of Moses. But a wider range has been embraced by Mr. Faber, in his elaborate *Horæ Mosaicæ*, originally delivered from the University pulpit: to compose them, he has ransacked the whole world for evidence, and framed a structure, which, if not secure in all its parts, rests on a foundation not to be shaken, or even assailed but by those who can suppose that mankind have been from the commencement in a conspiracy to deceive each other. His work will form the basis of the following remarks: but much additional information is derived from the *Researches* of M. de Humboldt, as translated by Miss Helen Maria Williams, and other sources.

I. 1. *The Creation*.—According to the Phœnician system, the principle of the universe was a dark air, the earth without form, darkness diffused on the surface of the abyss, and the Spirit of God hovered over the face of the waters. From a personification of divine love, “a chaotic mixture was produced, and within it were comprehended the rudiments of all things.” Then appeared the sun, moon, and stars, fishes and animals, and lastly two human beings.¹

¹ Cumberland's *Sanchoniathon*, p. 1. 23.

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2. According to the Persians, God created the world, (not in six days, but) at six different times, the last being devoted to the formation of man.¹

3. The Hindoos relate from the Institutes of Menu,² that the Supreme, "having willed to produce various beings from his own divine substance, first, with a thought, created the waters; and placed in them a productive seed," which became a bright egg, in which he remained alone; when, by the operation of thought, he caused it to divide itself into two parts, the heavens and the earth: in the midst he placed air, and the permanent receptacle of waters. Having finished his labors, he was "absorbed in the supreme Spirit, changing the time of energy for the time of repose."³

4. The Chinese call the first of men Puoncu, and believe that he was born from the chaos or allegorical egg, of which the shell produced the heavens, the white the atmosphere, and the yolk the earth.

5. The Etrurians had a tradition not unlike that of the Persians, that the world was created gradually in 6000 years.

6. The *Edda*, (a compendium of Runic Mythology) states that the world was a naked abyss, of which the northern part was filled with ice and storms, the latter was formed of lightning and sparks, while the middle was serene. By a breath of heat, the cold vapors were melted into drops, from which sprang a man, "by the power of Him who governed;"—his name was Imer, and he was the progenitor of the giants. From another person named Bore, descended a second race, and between these two there was a continual war, till all the race of the giants perished, excepting one who saved himself in a bark. A second creation (allusive to the renovation of the world) then took place, when the three sons of the conqueror were elevated to the rank of deities, and a new race of men was produced. The stars then began to shine, and the seasons to be distinguished.

7. We are informed, that the Virginians attribute the creation of the world to the Supreme Being, but the immediate act was committed to inferior deities. Water, in their cosmogony, was the first principle.

8. The Otaheitianians have this opinion respecting the divine essence.—The general denomination is *Eatooa*, but there are three Supreme Personages, termed, 1. Tane te Medooa, *the Father*. 2. Oromattow Tane te Myde, *God in the Son*. 3. Taroa Mannoo te Hooa, *the Bird the Spirit*.

9. The Mexican tribes have numerous traditions agreeing with Scripture in the main. Their Adam is called Tonacateuctli, and his wife Tonacacihua, or *woman of our flesh*. "The Mexicans considered her as the mother of the human race; and, after the god of the *celestial Paradise*, Omoteuctli, she held the first rank among the divinities of Anahuac."⁴

¹ Hyde de Rel. Vet. Pers. 161.

² Composed about 1280 B. C.

³ It is said, that the first pair are called Adima and Iva in Sanscrit, but so many forgeries are attributable to Col. Wilford's Pundit, that, not having the immediate opportunity of identifying them, we are obliged to omit much of the Hindoo evidence.

⁴ Humboldt's Researches concerning the Institutions and Monuments of the Ancient Inhabitants of America, Vol. i. p. 195.

from History, Tradition, and Mythology. 199

II. 1. *The Primitive State.*—From the Paradise of Scripture, the heathens derived their belief in a state of pristine integrity. “Immediately (says Hesiod), after the birth of man, the golden age commenced, the precious gift of the immortals who acknowledged Cronus as their sovereign. Mankind then led the life of the gods, free from tormenting cares, and exempt from labor and sorrow. Old age was unknown; their limbs were braced with a perpetual vigor, and the evils of disease were unfelt. When the hour of dissolution arrived, death assumed the mild aspect of sleep, and laid aside all his terrors. Every blessing was theirs; the fruits of the earth sprang up spontaneously and abundantly; peace reigned, and her companions were happiness and pleasure.”¹

2. By the Satya Yogue, or Age of perfection, the Hindoos “obscurely allude to the state of perfection and happiness enjoyed by man in Paradise.”

3. “The reign of Quetzalcoatl (says M. de Humboldt) was the golden age of the people of Anahuac. At that period, all animals, and even men, lived in peace; the earth brought forth, without culture, the most fruitful harvests; and the air was filled with a multitude of birds, which were admired for their song, and the beauty of their plumage. But this reign, like that of Saturn, and the happiness of the world, was not of long duration.”² The legend here becomes fabulous, but it is clearly defined as primitive, because it is succeeded by an account of the deluge.

4. The first inhabitants of the world, according to the Goths, were considered more than human. “Their abode was a magnificent hall, glittering with burnished gold, the mansion of love, gold, and friendship. The very meanest of their utensils were composed of the same precious materials, and the age acquired the denomination of golden. . . . The blissful period of innocence was soon contaminated; certain women arrived from the country of the giants, and by their seductive behaviour corrupted its pristine integrity and purity.”

5. In the mythological story of the garden of the Hesperides, a tradition of the Mosaic Eden is discerned by Sir Walter Raleigh. “The fiction of those golden apples kept by a dragon, was taken from the serpent which tempted Evah; so was Paradise itself transported out of Asia into Africa, and made the garden of the Hesperides: the prophecies that Christ should break the serpent’s head, and conquer the power of hell, occasioned the fables of Hercules killing the serpent of the Hesperides, and descending into hell, and captivating Cerberus.”³ To enlarge on the story of Pandora would be superfluous, for its coincidences are obvious.⁴ We suspect, too, that Proserpine’s eating the pomegranate, and the punishment of Ascalaphus, are remotely connected with this history.

III. 1. *The Serpent.*—The form assumed by the tempter is preserved in almost every country; particularly in the Dionysiac festivals, where the name of our common mother was vociferated by the devo-

¹ *Ἐργα καὶ Ἡμέ.* i. 108.

² Humboldt, vol. i. p. 93.

³ History of the World, p. 73.

⁴ See the parallels in Cluverius, Germ. Antiq. p. 225.

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tees. His name is traced by Colonel Wilford¹ to the Sanscrit Deva-Nahusha, or the *God Naush*, bearing an affinity, perhaps, to the Hebrew נחש (*Nahash*) a serpent.² "Pherecydes Syrus styles the prince of certain evil spirits, that contended with Saturn, Ophioneus, or the Serpent Deity."³ Stillingfleet observes, that Satan tempted Eve by a promise of the acquisition of wisdom; hence came the use of serpents in divination, נחש signifying both a serpent and to divine, while in Greek *οὐριζισθαί*, derived from *οὐρίς*, a serpent, is taken in the same sense. The destruction of Python by Apollo resolves itself into the same meaning, unless that circumstance be regarded as purely physical, and typical of the purification of the earth, after the deluge, by the rays of the sun.

2. Among the Goths, the arch-deceiver is spoken of in a similar manner. Lok, the evil being, has two children, Death, and an immense serpent: "the universal father dispatched certain of the gods to bring those children to him; when they were come, he threw the serpent down to the bottom of the ocean. But there the monster waxed so large, that he wound himself around the whole globe of the earth. Death, meanwhile, was precipitated into hell. Here she possesses vast apartments, strongly built, and fenced with grates of iron. Her hall is grief; her table, famine; hunger, her knife; delay, her servant; faintness, her porch; sickness and pain, her bed; and her tent, cursing and howling."⁴ Few descriptions equal this horrible sublimity.

IV. 1. *The Redeemer*.—In the Gothic mythology, Thor is represented as the first-born of the Supreme God, and is styled, the eldest of sons. According to the annotators, he was esteemed "a middle divinity, a mediator between God and man." "With regard to his actions, he is said to have wrestled with Death, and, in the struggle, to have been brought on one knee; to have bruised the head of the great serpent with his mace; and, in his final engagement with that monster, to have beat him to the earth, and slain him. This victory, however, is not obtained but at the expense of his own life. 'Recoiling back nine steps, he falls dead on the spot, suffocated with the floods of venom which the serpent vomits forth on him.'"⁵

2. Serpents are met with in the Mexican mythology. Besides that represented in company with the *woman of our flesh*, "other paintings exhibit to us a feather-headed snake, cut in pieces by the great spirit, Tezcatlipoca, or by the sun personified, the god Tonatiuh."⁶

3. A similar notion prevails among the Hindoos. "Two sculptured figures are yet extant in one of their oldest pagodas, the former of which represents Chreeshna, an incarnation of the mediatorial God Vishnu, trampling on the crushed head of the serpent; while in the latter it is seen encircling the Deity in its folds, and biting his heel."⁷ By Volney, the serpent is called *Calengam*.⁸

¹ Of the Bengal Engineers. It is to be lamented that no friend or admirer has given to the world a memoir of this eminent scholar.

² Asiatic Researches, vol. 3.

³ Vide Orig. Sac. iii. 3.

⁴ Edda, Fable xvi.

⁵ Edda, Fable xi.

⁶ Humboldt, vol. i. p. 195.

⁷ See Maurice, Hist. of Hindostan, ii. 290.

⁸ Ruins of Empires, c. xxi.

4. A similar tradition exists among the Chinese, but perverted, like the *Pollio* of Virgil. "At that time (says the historian) a celestial spirit, passing about in all directions, gradually introduced civilisation, and softened the natural ferocity of man. This was effected the more easily, since the great dragon, which disturbed the whole world, by confounding heaven and earth together, had been slain. For, after his destruction, matters were arranged, each according to its own proper rank and dignity."¹

V. 1. *The Giants*.—Hesiod relates, that "the second race degenerated dreadfully from the virtues of the first; they were men of violence and rapine; they had no delight in worshipping the immortals, nor in offering up to them those sacrifices which were daily required."² The brazen age he describes as producing a race of men, fierce, strong, warlike, and insulting; their hearts of adamant, their corporeal power immense, and their nervous arms, firmly knit to their broad shoulders, irresistible.³—Sanchoniathon mentions that from *Eve*; (*Cain*) were descended "sons of vast bulk and height, whose names were given to the mountains on which they seized."⁴ The mythologists, it may here be observed, speak of *three* wars of the giants: in the first were concerned, Cottus, Briareus, and Gyas; in the second, the Titans; and in the third, Otus and Ephialtes, with Typhœus, who relate to the events at Shinar. Ovid places the impious race which strove against the Deity anterior to the deluge.

2. "Before the great inundation, which took place four thousand eight hundred years after the creation of the world, the country of Anahuac was inhabited by giants." Such are the words of Los Rios, a Dominican monk, who copied, in 1566, all the Mexican hieroglyphics he could procure.⁵

VI. 1. *The Deluge*.—According to the Chaldæans, Xisuthrus, the tenth in descent from the first created man, in obedience to the commands of the Deity, furnished a vessel with provisions and animals, and embarked with his family. When the flood began to abate, he sent out some birds, who, finding no rest, returned; the second time, their feet were besmeared with mud; and the third, they disappeared. From this he concluded that the waters had subsided, and, after making an aperture in the vessel, disembarked on a mountain, where he built an altar, and offered sacrifice.

2. The story of Deucalion, as related by Lucian,⁶ is too similar to be repeated: a chasm was shown at Hierapolis, where the waters are said to have descended, and Deucalion consecrated a temple to Juno over it, and twice a year they poured sea-water through the aperture. The Latin word *Juno*, is simply a corruption of יונה (*Yuneh*) a dove, which bird was held sacred in that district; and on Juno, the rainbow, personified under the name of Iris, was supposed to attend.

3. According to the Hindoos, the demon Hayagriva having purloined the Vedas, or sacred books, from the custody of Brahma, all mankind became corrupt, except the seven *Rishis* and Satyaorata, prince of Dravina (to the south of Carnata); to whom Vishnu appeared as a fish, and

¹ Martinii Hist. Sin. p. 14.

² Ibid. 144.

³ Humboldt, i. 96.

⁴ Epy. xxi. H. i. 126.

⁵ Cumb. San. p. 21.

⁶ De Dea Syria.

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informed him of the approaching deluge, warning him to stock a vessel, and "take all kinds of medicinal herbs and esculent grain for food, together with the seven holy men, their respective wives, and pairs of all animals." When the ocean overflowed, Vishnu towed the vessel, in the same form; and, when the deluge had subsided, slew the demon, recovered the Vedas, and instructed Satyaorata in divine knowledge.¹

4. The outline of a similar tradition was retained by the Goths: see above i. 6.

5. The Egyptian Osiris has some points of resemblance with Noah. He is said to have been a husbandman, a legislator, and a zealous advocate for the worship of the Gods. Typhon conspired against him, and by stratagem prevailed on him to enter an ark, the top of which he perfidiously closed. In this situation, he floated down the Nile into the sea, on the seventeenth day of the month *Athyr*, when the sun passes through Scorpio. Typhon is expressive of the ocean. Hence the Egyptian ceremony of exposing a boat in the sea, and finding it again. They likewise carried their eight principal deities in a sacred ark (called Baris) on the Isiac festival.

6. Tacitus says, that the Germans sacrificed to Isis, and supposed the ship which formed part of the ceremony to denote the adoption of that festival from some other country. The river Danube, anciently Noas, is supposed by Bryant to be Da-Nau, of Noah.²

7. The archæological Triads of Britain contain some clear indications of a concurrent belief. Among "the three awful events of the Island of Britain," we find "the bursting of the lake of waters, and the overwhelming of the face of all lands; so that all mankind were drowned, excepting Dwyvan and Dwyvach, who escaped in a naked vessel (without sails), and of them the Island of Britain was re-peopled." Among "the three chief master works of the Island of Britain," occurs "the ship of Nevydd Nav Neivion, which carried in it a male and a female of all living, when the lake of waters burst forth;" and "the drawing of the *avanc* to land out of the lake, by the branching oxen of *Hu Gadarn*, so that the lake burst no more."³

8. The Mexican tradition existing among the Indians of Choluh relates to the giants above-mentioned. "All who did not perish were transformed into fishes, save seven, who fled into caverns. When the waters subsided, one of these giants, Xelhua, surnamed the architect, went to Cholollon; where, as a memorial of the mountain Tlaloc, which had served for an asylum to himself and his six brethren, he built an artificial hill in form of a pyramid."⁴ Herrera states, that the Mexicans of Mechoachan⁵ had a tradition, that a single family was formerly preserved in an ark, during a deluge of water, and with a sufficient number of animals to stock a new world. During that time, ravens were sent out, one of which brought back the branch of a tree.

9. The Peruvians believe, that it once rained so violently as to deluge all the lower parts of the country: an universal destruction of the human species took place, a few persons excepted, who took refuge in

¹ See Sir W. Jones's Mythological Essay, As. Res. vol. i.

² Analysis, &c. ii. 339.

³ Celtic Researches, by Dr. Davies, p. 157.

⁴ Humboldt, i. 96.

⁵ This ancient kingdom is now the province of Valladolid.

caves on the tops of the mountains, whither they had conveyed provisions and some living animals. When the flood had abated, they sent out dogs, who came back besmeared with mud, and as soon as they returned dry, they left the cave, and became the progenitors of the present race. Their number was seven.

10. The Brazilians held, that in a similar calamity, one person and his sister only escaped, by climbing a *Janipata* tree; which circumstance is commemorated in their festivals.

11. The Nicaraguans, when pressed to embrace Christianity, inquired, whether the Christians had any knowledge of the flood, which had once covered the earth, and destroyed both men and beasts.

12. The inhabitants of Otahcite state, that the gods broke the world in pieces in their anger, and that all the islands around them are but fragments of the great land, their own being the chief part. They speak also of a man born of the sand of the sea, who married his daughter, by whom he had three sons and as many daughters. The parents dying in process of time, "the brothers said, 'let us take our sisters to wife, and become many:' so men began to multiply on the earth."

VII. 1. *The Patriarch Noah and his family*.—Besides the traditions above-mentioned, the Noachidæ may be traced in various mythological characters. Saturn is said to be the son of Heaven and Earth, with Ocean for his brother; he is related to have escaped to Italy in a ship, and celebrated as the first planter of vineyards. His name may be resolved into סַטֹר-נֹחַ (*Satur-Nuh*) literally *the hidden Noah*. In Scripture he is called *Isch-hadama*, or Man of the Earth, (i. e. Laborer). Hence Rhea, or the Earth, was said to be the wife of Saturn. Three sons are assigned to him, one of whom bears the same name with Ham, and is the Jupiter of antiquity. The parallel may be continued through this personage: the story that he mutilated his parent, arises from a misconception of Scripture, where Ham is introduced as disclosing Noah's ebriety; for the word *vajagged*, which we translate *told*, from the absence of vowel points, was probably read as *vejagod*, which signifies *cut*, and a new sense thus given to the circumstance.¹

2. The Scythians ascribed three sons to their tutelary deity, and supposed ancestor, Targitæus.² "The names of his offspring were Lipoxais, Arpoxais, and Colaxais. In their days, a plough, a yoke, an axe, and a goblet, all formed of gold, fell from heaven. The two first of the brethren, attempting to take them up, were scorched by a flame of fire, which suddenly burst forth. The youngest made the last essay, and having received no injury, was acknowledged by the two elder as their superior. In this tradition, the instruments of husbandry and the golden cup may possibly allude to the well-known character of Noah, a man of the earth, and a planter of vineyards; while, in the superiority of the younger brother over the two elder, we are led to recognise the usurpation and tyranny of the line of Ham, in the person of Nimrod, the founder of the first great monarchy."

3. The Germans worshipped Tuisto, who, according to their traditions, sprang from the earth, and along with him his son Mannus, to

¹ D'Israeli, *Curiosities of Literature*, vol. i. p. 258. where reference is made to the *Cheoræuna*, i. 91.

² Herod. iv. 5.

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whom they attributed three sons. His name, in all probability, is the Menu of India, the Menes of Egypt, the Menw of Britain, the Menes of Lydia, and the Minos of Crete.¹

4. The patriarchs, observes Dr. Davies, are made, almost exclusively, the fathers of the *Cumri*, and the general events of antiquity are ascribed to the island of Britain. "Though *Hu Gadarn* primarily denoted the Supreme Being, I think (says the learned Cambrian) his actions have a *secondary* reference to the history of *Noah*. The following particulars are told of him in the above-cited selection. 1. His *branching* or *elevated* oxen (perhaps his offering) at the deluge drew the destroyer out of the water, so that the lake burst forth no more. 2. He instructed the primitive race in the cultivation of the earth. 3. He first collected and disposed them into various tribes. 4. He first gave laws, traditions, &c. or adapted verse to memorials. 5. He first brought the *Cymry* into *Britain* and *Gaul*, because he would not have them possess lands by war and contention, but of right, and in peace." *Hu Gadarn*, he subsequently remarks, was only their *figurative* conductor to the west.²

VIII. 1. *Babel*.—The traditions respecting Babel are numerous, and clearly discerned in the exploits of the giants Otus and Ephialtes, who made war against heaven, and attempted to scale it by piling mountains one on another.

2. The Pyramid of Xelhua, which we have noticed under the article *Deluge* (vi. 8.), has an obvious reference to the dispersion. "He ordered bricks to be made in the province of Tlamanalco, at the foot of the Sierra of Cocotl, and to convey them to Cholula he placed a file of men, who passed them from hand to hand. The gods beheld with wrath this edifice, the top of which was to reach the clouds. Irritated at the daring attempt of Xelhua, they hurled fire on the pyramid. Numbers of the workmen perished; the work was discontinued, and the monument was afterwards dedicated to Quetzalcoatl, the god of the air." Such is the narrative of Los Rios.³

3. The Indians of Chiapa commemorated a chief named Wodan, a member of the same family with the Gothic Odin or Woden. "According to the ancient traditions, collected by the Bishop Francis Nunez de la Vega, 'the Wodan of the Chiapanese was grandson of that illustrious old man, who, at the time of the great deluge, in which the greater part of the human race perished, was saved on a raft together with his family.' Wodan co-operated in the construction of the great edifice, which had been undertaken by men to reach the skies: the execution of this rash project was overturned; each family received from that time a different language, and the great spirit, *Tcotl*, ordered Wodan to go and people the country of Anahuac."⁴

IX. 1. *The destruction of Sodom*.—Diodorus mentions the lake which covers the site of Sodom and Gomorrah; and Tacitus relates a story, that certain powerful cities had been destroyed there by thunder and lightning, and the soil burnt up. These notices are confirmed by Strabo.⁵

2. The Peruvians believe, that a race of giants was once destroyed

¹ Dr. Davies (Celtic Researches, p. 197.) observes that *Crete*, in the old Cottian Celtic, signifies the *earth*.

² Celtic Researches, p. 164.

³ Humboldt, vol. i. p. 96.

⁴ Ibid. p. 320.

⁵ Tacit. v. 7. Strabo, xvi.

by fire from heaven, for the reason specified by Moses. This fact, if admitted, points out the quarter, and in some degree, the time, of the earliest emigrations to America.

3. The Triads inform us, that the second awful event of the island of Britain, was "the consternation of the tempestuous fire, when the earth split asunder to Annion (the lower region), and the greatest part of all living was consumed." We are aware that this has been differently explained, but do not regard that explanation as decisive.

X. 1. *The seven years' famine.*—This event may be traced in an universal drought in China, in the reign of Tching Tang, of the same duration, and the chronology differs but by thirty-two years; that of Scripture being dated B.C. 1708, and the latter, 1740.

2. A similar calamity is said by Diodorus Siculus to have extended, in the reign of Erectheus, over the whole world, Egypt only excepted.

We have thus gone over the most evident coincidences on the principal subjects; others have been accumulated by the learned divine whose labors have furnished our materials, but they do not carry the same weight. The following table will show, at a view, the chief proofs drawn from comparative mythology; few of our readers will not be able to enlarge it, but they will not therefore imagine, that we have suppressed material evidence: all the relations omitted are not passed over, nor all that are passed over critically rejected.

TABLE.¹

	The Creation.	Primitive State.	The Serpent.	The Redeemer.	Giants.	The Deluge.	The Noachides.	Babel.	Sodom.	The Famine.
Phœnicians										
Persians										
Hindoos										
Chinese										
Greeks										
Britons										
Mexicans										
Peruvians										
Goths										
Otaheitians										

¹ Those nations of whom only a single coincidence has been noticed, are omitted in the comparative view.

CAMBRIDGE PRIZE POEMS, FOR 1825.

ἌΝΔΡΩΝ ἘΠΙΦΑΝΩΝ ΠΑΣΑ ΓΗ ΤΑΦΟΣ.

THUCYD.

ΤΙΣ ποθ' αἰ δαίμων παρὰ τύμβον αἰὲς
 τοῦ καλῶς τεθνακότος ἰσθάνοισα;
 ἃ σποδὸν φροσρεῦσα κλέους σκιάν τιν'
 ἀμφικαλύπτει,
 ἄφθιτον τάφω σέβας; οὐ βροτῶν τις
 τὰν θεῶν ποτ' εἰσὶδεν, ἀλλὰ θυμῷ
 πολλάκις νιν ἦσθετο μείλιχον γε-
 γανέμεν αὐδάν
 αἰσύχω δι' αἰθέρος· “Εὐδέτω σεῦ,
 εὐδέτω ψυχὰ μεγάλη· ποτ' ὄχθον,
 ὅττις ὦν, τυῖδ' ἐνθῆ, τάφον δ', ὀδίτα,
 μὴ παροδεύσης.”
 καὶ φιλεῖ τοι ποττὸ γεώλοφόν τις
 δῶρ' ἄγειν φιλόφρον· αἰεὶ γὰρ Ἀῶς
 εἰσορῇ περιστεφεῖς ἀνέων ἄ-
 γαλμα, πότοσδον
 ἦρος· αἰ δὲ τεκνολέτειρ' ἀηδῶν
 ἰσθάνει πῶ πλασίον ἐν κλάδοισι,
 πάννυχον δ' ὑμνεῦσα πόθον χέει θελ-
 ξίφρονα μολπᾶν.
 ἦ μάτων, ἦρως, τάδε σοί· τάφος γὰρ
 οὐκ ἔχει ψυχὰν σέθεν· οὐ τέθνακε
 καρδίας σπινθήρ, τό τε πῦρ ἔτ' ἔμπνουν,
 ἀθανάτα φλόξ
 σταθέων· εὐδὲ χθόνος ἀγκάλαισι
 πτώμα σευ, γὰρ κ' οὐδὲν ἔνν—κλέος δὲ
 οὐκοῦθ' εὐδὲι, χ' αἰ χάρις ἐκ παλαιῶν
 ζῇ καλὴν ἔργων·
 πᾶ γὰρ ἀνδρείας κλέος, ἢ τίς ὁδὸς
 πραγμάτων καλλιστεφάνων, τί δ' εὐχος
 ἀνδρὸς εὐ τεθνακότος, εἰ σὺν αὐτῷ,
 ἀνίκα πίπτει,
 πάντα συντέθνακε; τὸ δ' οὐ ποτ' ἔσται·
 χρυσέα γὰρ, ἄμβροτος, ὥρανῳ παῖς,
 ἄλλεται Φάμα πτερύγεσσι, αἰθέ-
 ρος διὰ μέσσω,
 ὑψόθεν φέροισα κλέος· τάφος δὲ
 κείσεται γὰρ πᾶσα· τὸ δ' οὐνομ' αἰὲς

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ζῆ πάλιν βρατῶν ἑάρεσσιν, οὐδ' ἀ-
 μείλιχος αἶσιν
 τὰν χάριν σβέσσει ποτᾶ· φαίνεταί μοι
 ἔμμεν ἡρώων τόδ' ἄριστον εὐχος·
 ἔντι δ' οὐ κρέσσον τι γέρας πόνοσσι, οὐκ
 ἄλλο καράπος
 εὐθαλέστερον στεφάνωμα δόξας·
 ἢ βροτοῖς τις ἱμερος ἡμπεφουκε·
 μνάμ' ἔχειν ἀειθαλές, ἀφθιτον μά-
 τιμα διατάσας,
 θυμὸς ἡμέρῃ· τί δὲ φίλτερόν ποσ
 ἔντιν ἀνδρὸς στάθεσιν; ἐκ τάφω¹ γὰρ
 τῶν φρενῶν αὐδᾶ φύσις, ἐν σποδῷ ζῆ
 πῦρ ἀδάμαστον.—
 ναυτίλω σκληρὸν πέαρ· ἄτρομος φρήν
 ἀνδρὸς αἰχματᾶ· τὸ δ' αἶπνον αἶε
 σταθέων φρόνημα πόθον φλέγει μέσ-
 σαις ἐν ἀέλλαις,
 ἐν μάχῃ βαρυστῶν· ἔλπεται γὰρ
 οὐχ ὅλως φῶς λειψέμεν, ἀλλὰ πότμω
 ἔμπαλιν ζῆν ὕστερον· ἔλπεται γὰρ
 γὰν ποτ' ἔσεσθαι
 πᾶσαν αὐτοῦ τύμβον·² δὲ καὶ τελέσσει
 ἃ βροτῶν φιλοφροσύνα· τέθνακεν,
 οὐ φάος βλέψει πάλιν· οὐ ξίφος δει-
 ναῖς ἐν ἀμίλλαις
 ὡς τοπρὰν σείσει ποτᾶ κοίρανος χεῖρ·
 ἀλλὰ δόξα, καὶ κλέος ἔσσεται σφιν
 ἄμβροτον, πανόλβιον· ἐν πέδῳ γὰρ
 αἵματος· Ἀχῶ
 τοῦνομ' αὐτοῦ παλλάκις ἐξεγέρσει,
 δῆριος ξύνθημα· μάχας δ' ὑπερθε
 κοῦφον³ ἱππεύσει δέμας, ὠρανῶ πνο-
 αῖσιν ἔφειδρον.
 νάμάτων πατὴρ ὁ παλαιός, ἀμπι
 στέρνα γαίης· Ὀκεανὸς ποτασθεῖς,
 κυμάτων ῥέθοσι πολυπλανήτοις
 πόλλ' ἐπικλύσδει

¹ Ev'n from the tomb the voice of Nature cries,
 Ev'n in our ashes live their wonted fires.

² Peace to the souls of the heroes! their deeds were great in fight.
 Let them ride around me on clouds. Let them shew their features of
 war. OSSIAN'S Fingal.

ἀνέραν νυμαῖα· τί βέλτερον τοῦδ',
 ὕπνον, οὐκ ἐγέρσιμοι ὕπνον εὐδει,
 πατρίδος ποτ' αἰγιαλῶ; τί μὴν; πλέ-
 ον τι καταβρεῖ
 τοῖς καλῶς τεθνακόσιν· οὐ θάλασσα,
 οὔδ' γὰρ σφι τέμμα κλέους· ὅσ' αὔρα
 ποντιᾶς¹ πνέοις², ὅσα κυμάτων ἐπ-
 ἑδραμεν ἄχνα,
 ἄτε πλαγχθεῖς³ εἰσιν αἰε κελευθούς,
 παντόθεν τετυγμένους ἐντὶ τύμβος,
 παντόθεν τι μνᾶμα· κλέος δὲ λάμπει,
 τῶν ἐτ' ἰόντων
 ὀκπάτεσσιν δαλὸς ἔόν· γέγαθε,
 ναυτίλῳ γέγαθε κέαρ, πεσόντων
 ἀνέραν κλύοντι σέβας· δι' ἄξέ-
 νοιο θαλάσσας
 μνᾶμα κήνων στᾶθος ἐπιφλέγει νιν
 δυσχίμους πειρῶντα πόρους·⁴ θάλασσα δ'
 οὐκ ἔπος, πλὴν κῆνο "Προσωτέρω τεί-
 νωμεν" ἀκούει.
 ὀλβιοὶ μάλ' εἰσιν, ὅσοιτερ εὖρον,
 ὄντες ἐν φάει, κλέος· ἀλλὰ κήνος,
 ὃς καλῶς, πάτρας ὕπερ ὕστατον δούς
 αἷμα, τέθνακεν
 ἐν πέδῳ, μακάρτατος· ἄδυμον γὰρ,
 μαλθακόν, γᾶς ἀγκάθεν, ὕπνον εὐδει,
 μούνος ᾧ σὺν κυδεῖ· καὶ περίεξ πέπ-
 λωμα γαλάναν
 ἀμπέχει νιν, χ' Ἀσυχία παρ' ὄχθο
 ἰσδάνοισα· καὶ ποτινίσσεται τις,
 ἀψόφοις ἔρπων ποσὶν, ὅππατος φι-
 λόφρονος ἔρσαν
 εἰς τάφον στάξων· προσίω δ' ὀδίτας
 στάς ὄρη τὸ γράμμα, τὸ χεῖρ φίλα τις
 γράψεν· "Ἡρώως σποδὸς ἄδε—δόξα
 παντόθεν αὐτοῦ."⁵

G. SELWYN,
COLL. DIV. JOANN. SCHOL.

¹ Far as the breeze can bear, the billows foam. CORSAIR.

² Alluditur ad Navigationes Septentrionales.

³ Ex Epitaphio celeberrimo adumbratum:
"Hic cinis—ubique fama."

Academia Cantabrigiensis tot novis ædificiis ornata.

Quæ tanta moles regia conspici
Cælo propinqua est? fallor? an urbium
Regina, Musarum sacerdos,
Granta, novo decorata cultu,
Fastuque surgens non inamabili
Campos coronat vertice fertiles,
Quos Camus invitis relinquit
Fluminibus, dubioque cursu?
Viden'? Columnæ per medium æthera
Scandunt, et ædes undique nobiles:
Rurisque vicini colonus
Jugibus cohibetur arctis:
Nam fana sumptu condita publico,
Utrique terram rectius occupant,
Doctrina qua justum resumit
Imperium, meritosque fascēs.
Ergo sacratis sub penetralibus
Ter alma salve Mater amantium
Artesque divinas, novemque
Mellifluos strepitus Sororum;
Vultu Deorum quam placido videt,
Quicquid creandis præsidet urbibus:
Hinc Phæbus¹ antiquos recessus
Deseruit, nova templa quærens
Fastidiosus; Tecum adeo pias
Laudes adeptus, Tecum habitabiles
Lucos, et a tergo solutos,
Came, tuo lavat amne crines.
Jam nunc acutis instrepat auribus
Dulci meatu cœlicolûm melos:
Interque Musarum recumbit,
Et Sophiæ veneranda proles;
Pauci, suorum lumina temporum,
Dicti remotis; quos vigor ingeni
Misit per annorum tenebras
Vivere posteriore Fama:
Atqui secundo Numine jam beant
Sedes amatas: scilicet ætheris

¹ Φαῖβος γὰρ ἀπὸ πόλεως φιληδὴ
κτιζομένης. CALL.

Ex arce despectant labores,
 Auspiciisque favent secundis
 Miltonus, et Vir, qui sapientiæ
 Suo reduxit Sole meridiem,
 Mortalium obscuro tumultu
 Clarior, invidiaque major.
 Gaudent videntes Te quoque Principes,
 Longoque Patres ordine Principum;
 Quorum coronavisse frontes
 Angliacæ diadema terræ
 Jactamus : en ! ut ridet amabile
 Edvardus¹ urbi, primus ab altero ;
 Qui victor illuxit sine ullo
 Vindice, diripuitque signis
 Superbientis lilia Galliæ :
 Alba et videtur stella Valentia²
 Quondam dolentis, jam benigno
 Tristia composuisse risu.
 Est et fidelis rebus in asperis
 Regina³ quondam ; et pallidior rosa⁴
 Translata cœlestes ad hortos :
 Quique duo tenuere Reges⁵
 Commune nomen tempore dispari :
 Jamque eminentis nubibus aureis,
 Inter beatorum choreas,
 Forma nitet sacra Margaretæ.⁶
 Quicunque Grantæ mœnibus arduis
 Fudere dextra munera libera,
 Nunc et percussis celebrant
 Carminibus, liquidoque cantu.
 At, O locorum maxime tu Geni
 Beatiorum, si populi simul,
 Vatumque amicorum frequentes
 Rite preces habeant honorem,
 Intaminata non sine victima
 Stabunt alumni, polliceor, tui,

¹ Edvardus III. Coll. Trin. fundator.

² Maria de Valentia, Aul. Pemb. fundatrix.

³ Henrici VI. uxor, Coll. Regin. fundatrix.

⁴ Elisabetha, Edvardi IV. uxor.

⁵ Henricus VI. et VIII. Ille Coll. Reg. fundator ; hic Coll. Trin. patronus longe benevolentissimus.

⁶ Margareta, Henrici VII. mater, Coll. Div. Johan. fundatrix.

Lætum triumphantes ad aras,
 Unanimis opibus refectas.
 Huc¹ et potentis Justitiæ Quies
 Adsit propago, prædita clavibus
 Pacisque, et obstantis duelli :
 Sitque comes sine labe Virtus,
 Cultusque simplex, ne male pertinax
 Tutum liquorem transvehat impios
 Ritusque, vesanamque pompam,
 Religio malesuada Romæ.
 Notanda creta sic fugiet dies :
 Nec vox amantis deficiet lyræ
 Grantamque, Doctrinamque, et alniæ
 Progeniem celebrare Matris.

ROB. SNOW,
 COLL. DIV. JOANN. ALUMN.

EPIGRAMMATA.

Περисσοὶ πάντες οἱ 'ν μέσῳ λόγοι.

Χλῶρι, λέγ' εἴ με φιλεῖς· τί σαλεύονθ' ᾧδε προλείπεις
 Κύμασί μ' ἀντιπάλους ἐλπίδος ἤδ' ὀδούς ;
 Φεῦ, τί θέλω δυσέρας ; μύθου πλέον ἤδε σιωπή·
 Μὴ λόγ', ἔρευθος ἄλις καὶ λάλον ὄμμα λέγει.

Summum jus, summa injuria.

VERBERA vicinæ passus non lenia dextræ,
 Limina pragmatici cautus agrestis adit.

¹ Φιλοφρόν' Ἀσυχία, Δίπας
 Ὡ μεγατόκαλι
 Θύγατερ, βουλῶν τε καὶ πολέμων
 ἔχουσα κλαῖδας
 ὑπερτάτας. PIND. Pyth. VIII.

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 Auspiciisque favent secundis
 Miltonus, et Vir, qui sapientiæ
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 Gaudent videntes Te quoque Principes,
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 Jactamus: en! ut ridet amabile
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 Qui victor illuxit sine ullo
 Vindice, diripuitque signis
 Superbientis lilia Galliæ:
 Alba et videtur stella Valentia²
 Quondam dolentis; jam benigno
 Tristia composuisse risu.
 Est et fidelis rebus in asperis
 Regina³ quondam; et pallidior rosa⁴
 Translata cœlestes ad hortos:
 Quique duo tenere Reges⁵
 Commune nomen tempore dispari:
 Jamque eminentis nubibus aureis,
 Inter beatorum choreas,
 Forma nitet sacra Margaretæ.⁶
 Quicumque Grantæ mœnibus arduis
 Fudere dextra munera libera,
 Nunc et percussis celebrant
 Carminibus, liquidoque cantu.
 At, O locorum maxime tu Geni
 Beatiorum, si populi simul,
 Vatumque amicorum frequentes
 Rite preces habeant honorem,
 Intaminata non sine victima
 Stabunt alumni, polliceor, tui,

¹ Edvardus III. Coll. Trin. fundator.

² Maria de Valentia, Aul. Pemb. fundatrix.

³ Henrici VI. uxor, Coll. Regin. fundatrix.

⁴ Elisabetha, Edvardi IV. uxor.

⁵ Henricus VI. et VIII. Ille Coll. Reg. fundator; hic Coll. Trin. patronus longe benevolentissimus.

⁶ Margareta, Henrici VII. mater, Coll. Div. Johan. fundatrix.

Lætum triumphantes ad aras,
Unanimis opibus refectas.
Huc¹ et potentis Justitiæ Quies
Adsit propago, prædita clavibus
Pacisque, et obstantis duelli :
Sitque comes sine labe Virtus,
Cultusque simplex, ne male pertinax
Tutum liquorem transvehat impios
Ritusque, vesanamque pompam,
Religio malesuada Romæ.
Notanda creta sic fugiet dies :
Nec vox amantis deficiet lyra
Grantamque, Doctrinamque, et almiæ
Progeniem celebrare Matris.

ROB. SNOW,
COLL. DIV. JOANN. ALUMN.

EPIGRAMMATA.

Περισσοὶ πάντες οἱ 'ν μέσφ λόγοι.

Χλῶρι, λέγ' εἴ με φιλεῖς· τί σαλεύονθ' ᾧδε προλείπεις
Κύμασί μ' ἀντιπάλοις ἐλπίδος ἤδ' ὀδύς ;
Φεῦ, τί θέλω δυσέρως ; μύθου πλέον ἤδε σιωπῇ·
Μὴ λέγ', ἔρευθος ἄλις καὶ ἄλλον ὄμμα λέγει.

Summum jus, summa injuria.

VERBERA vicinæ passus non lenia dextræ,
Limina pragmatici cautus agrestis adit.

¹ Φιλοφρόν 'Ασυχία, Δίκας
"Ω μεγατόκαλι
Θύγατες, βουλῶν τε καὶ πολέμων
ἔχουσα κλαῖδας
ὀπιρτάτας. PIND. Pyth. VIII.

ἃ δρᾶν ἔμελλον εἶπον, ἀλλ' οὐκ ἐμφανῶς,
 ἢ πρὸς μ' ἔτεινας ὄμμαθ', ὡς ἀμηχανῶν,
 καὶ μ' ἠξίωσας ἃ ἔλεγον σαφῶς λέγειν,
 ἄφθογγος εὐθύς ἦν ἂν αἰσχύνης ὕπο,
 ἀφελὲς τὰ τῶν πρὶν φροντῖδων βουλευμάτα,
 τὸ σὸν τε δεῖμα δεῖμ' ἐμοὶ παρῆχεν ἄν.
 σὺ δ' εὖ ξυνῆκας τὰ μὰ, νευμάτων διά,
 δι' ὧν σὸν αὐθις ἐξεσήμηνας λόγον·
 ἢ μὴν ἀτρέστῳ καρδίᾳ ξυνήνεσας,
 καὶ πειτ' ἐπραξας ἀγρία πρόφρων χειρὶ,
 τοῦργον τόδ', οὐπερ τοῦνομ' ἐξεῖπεν μόνον
 ἐμῇ τε γλῶσσο, σὴ θ' ὁμῶς, ἥσχύνετο.
 ἔρρ', αἰσχροποιε, μηδὲ προσβλέψης μ' ἔτι·
 πρὸ μὲν λέλειμμαι, τῇ πόλει τ' ἐπεγγελά,
 πύλαις ἐν αὐταῖς, πολέμια στρατεύματα·
 καὶ μὴν ἐν αὐτῇ σαρκὶ τοῦδε σώματος,
 ἔντοσθε τούτων αἱματός τε καὶ πνοῆς
 ὄρων, ταρασσει πάντ' Ἀρης ἐμφύλιος,
 ἐμοῦ μεταξὺ συγγενούς τ' ἀλαστόρων.
 Ἄλλοισιν ἐχθροῖς ἀνθοπλίζεσθαι χρεῶν,
 ἔστω δὲ σὺν σοὶ σαῖσιν εἰρήνη φρεσίν·
 ὁ παῖς ἔτι ζῇ· παρθένος γὰρ ἦδε χεὶρ
 ἔτ' ἐστίν, οὐδὲν, ὧν λέγεις, πράξασά πω,
 οὐδ' ἡμάταται φοινίοις σταλάγμασιν·
 ἢ τ' αἰσχρομήτις θανασίμων βουλευμάτων
 ὁρμὴ κέαρ τόδ' οὐδαμῶς ὑπῆλθεν, οὐ.
 σὺ δ' ἡδίκηκας, τῷδ' ἐν ἀνδρὶ, τὴν φύσιν,
 ὃς ἀγριωπὸς εἰμι, τὴν ἔξω φυὴν,
 τρέφω δ' ἔσωθεν ἡμερωτέραν φρέν' ἢ
 ὡμαῖσι χερσὶ παῖδα νήπιον κτανεῖν.

OTB.

BIBLICAL CRITICISM.

Remarks on the last Discourse of our Lord, recorded by St. John, in chap. xiii. 31—38. xiv. xv. xvi. xvii.

THE occasion of this last most affecting and important discourse of our Lord was the departure of Judas, who was about speedily to return in order to betray his Master, of which treachery, the crucifixion of Christ and the dispersion and persecu-

tion of His disciples would be the consequence. The unsuspecting disciples were utterly ignorant of the intentions of the typical man of sin, the son of perdition, the wolf in sheep's clothing, as much as we at this time may be ignorant of the intentions of the grand predicted enemy of the church, which is the body of Christ. (Matt. xxiv. 42-44. where ἔρχεται means *goeth* as well as *cometh*, xxvi. 24, 41-45. 1 Thess. v. 2, 3. Rev. xvi. 15.) But our gracious Lord improved this His last hour of intercourse with them, by preparing them for the dreadful and sudden separation which was about to take place, and employed the short *now*, of which He so often emphatically speaks, for many most important ends.

Of these ends one was to complete all His divine instruction with relation to the four last great things, death and judgment, heaven and hell.

In reading lately the Phædo of Plato, I was strongly impressed by the deep sense of the excellence of Socrates, and the strong interest in his last discourse relating to death and the awful hereafter, which strangers manifested, and I wished that we could all feel at least the same interest in this last discourse on these grand topics, pronounced by incarnate Wisdom Himself.

The passage in the Phædo to which I allude is the following: Ch. 2. EX. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ Φαίδαν; τί ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες οἱ παραγερόμενοι τῶν ἐπιτηδείων τῷ ἀνδρὶ; ἢ οὐκ εἶων οἱ ἄρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτελεύτα φίλων; ΦΑΙ. Οὐδαμῶς· ἀλλὰ παρῆσάν τινες, καὶ πολλοί γε. EX. Ταῦτα δὴ πάντα προθυμήθητι ὡς σαφέστατα ἡμῖν ἀπαγγεῖλαι, εἰ μὴ τις σοὶ ἀσχυλία τυγχάνει οὐσα. ΦΑΙ. Ἀλλὰ σχολάζω τε καὶ πειράσομαι ὑμῖν διηγέσασθαι, καὶ γὰρ τὸ μεμνησθαι Σωκράτους, καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα, ἐμοί γε αἰεὶ πάντων ἡδιστον. EX. Ἀλλὰ μὴν, ὦ Φαίδαν, καὶ τοὺς ἀκουσομένους γε τοιούτους ἐτέρους ἔχεις, κ. τ. λ.

And shall we not feel a manifold deeper interest in the last discourse of our Lord and Saviour, who suffered without giving offence, even by the confession of His judge; who suffered not on His own account, but to save us from suffering; who loved us, and prayed for us, even for us in this His last hour; to which prayer we are indebted for all the blessings of this life, for the means of grace, and the hope of glory? Shall the ox know his owner, and the ass his master's crib, and we feel no interest in our Lord and Master, nor diligently enquire τὰ περὶ αὐτὸν τὸν θάνατον, ὦ Ἰωάννα, how in the very hour before He was betrayed, He unceasingly labored by His discourse, by His example, by His spirit?

Donec labantes consilio Patres
 Firmaret auctor nunquam alias dato,
 Interque mœrentes amicos
 Egregius properaret exsul,
 Atqui sciebat, quæ sibi barbarus
 Tortor pararet.

The first circumstance to which I would call attention is our Lord's declaration in ch. xiii. 31, *Now is the Son of Man glorified*. In ch. vii. 38, 39, our Lord had intimated, as I understand the passage, that when He should be glorified, as He is here declared NOW to be, He would infuse a new life into the system, corresponding to the natural life, which is in the blood and springs from the heart. This is manifestly *Regeneration*; but, at the same time, there may be another intention. The Church of Christ is often compared to a mother, and Christ raised from the dead to her child, ch. xvi. 21. Gal. iv. 19.

But what connexion, it may be asked, is there between the glorification of Christ and Regeneration? The answer is; *Because I live, you shall live also*; because I receive the kingdom, you shall sit upon thrones. This is the will, the testament of me the testator, which will is of no force till after death, nor the gifts therein conveyed, purchased by any price short of my blood. This meaning is proved by comparing Matt. xix. 28. Luke xxii. 20, 28—30. Isaiah liii. 10. liv. 1—3. Heb. ii. 13. Rev. xii. 5. Matt. xxiv. 8. Gr. 2 Thess. ii.

The time then was come for the second Adam to communicate body, blood, breath, spirit, and dominion over the serpent and all creatures, to His new-born church.

The same event is more obscurely intimated when our Lord fore-tasted death upon the appearance of the Gentiles, ch. xii. 33; compare Rev. x.

In short by GLORY is intended in Scripture, the Holy Ghost; and it is important that we should learn at once from Maimonides, Aristotle, and the Bible, that all names and properties of essence, are the essence itself of which they are the properties. In rejecting the Categories of Aristotle, modern philosophers have fallen from both sense and science, as the eloquent Lesley declares in speaking of the doctrine of satisfaction, from whom I borrow the following extract, both for this particular purpose, and for that of expressing the glorification of God in Christ at this time by the atonement made on the cross for the sins of the whole world, which is the next point to which I would call attention.

"Here is the foundation of the Christian religion, that when man had sinned, and was utterly unable to make any satisfaction for his sin, God sent His own Son to take on Him our flesh, and in the same nature that offended, to make full satisfaction for the sins of the whole world, by His perfect obedience and sacrifice of Himself on the cross.

"Some say, What need any satisfaction? Might not God forgive without it? it would show greater mercy. But these men consider not that God is not only just, but He is justice itself; justice in the abstract; He is essential justice. And justice by its nature must exact to the utmost farthing, else it were not justice. To remit is mercy; it is not justice; and the attributes of God must not fight and oppose each other; they must all stand infinite and complete.

"You may say then, How can God forgive at all? How can infinite mercy and justice stand together? This question could never have been answered, if God Himself had not showed it to us in the wonderful economy of our redemption: for here is His justice satisfied to the least iota by the perfect obedience and pattern of Christ, who is God, in the same human nature that offended. Here is infinite wisdom expressed in this means found out for our salvation, and infinite mercy in affording it to us. Thus all His attributes are satisfied and filled up to the brim: they contradict not, but exalt each other. His mercy exalts and magnifies His justice: His justice exalts His mercy, and both His infinite wisdom. Here is a view of God beyond what all the oracles of reason could ever have found out from His works of creation or common providence! These show His works, but this His nature; it is Himself! the very face of God! before which the angels veil their faces, and desire to look into this abyss of goodness, and power, and wisdom, which they will never be able to fathom, but still feed on, and search farther and farther into it, with adoration to eternity! and they worship our manhood thus taken into God, and rejoice to be ministering spirits to us while on earth.

"Thus you and I have talked over at large; and this I give you as the sum and substance, the alpha and omega of the Christian religion." (Scholar Armed, vol. i. p. 57—a work which ought to be in every young person's possession.)

The passage in Maimonides referred to, is as follows: "*Apud eos qui Deum perfecte apprehendunt, non nominatur nominibus et attributis multis, et illæ denominationes vel illa attributa omnia, quæ docent de ipsius potentia, magnificentia, fortitudine, perfectione, bonitate, &c. ad unam rem redeunt et referuntur, nempe ad ipsius essentiam, non ad aliquid extra eam.*" More, Nevochim, 1629, p. 24. Compare Aristotle's *Ethicks*, p. 14.

From inattention to this category of essence or substance, it arises that our lexicographers frequently omit to state what any thing is in essence; as, for instance, that *Χάρις* is in essence the Holy Ghost, the Author and Giver of free-gifts or favors, beauty, joy, and charity. But while we are ignorant of the meaning of such words, we lose half the force of Scriptural statements, as especially in this our Lord's discourse.

I would next observe, that during the former part of our Lord's

discourse, the disciples remain unregenerate, and understand *at* little respecting the divine mission of our Lord as Nicodemus himself. But towards the close of His discourse the promised Comforter opens their understandings, and they are convinced by an act of Omniscience exhibited by our Lord, as *all* the churches hereafter *shall be convinced*, that the Logos, the Son of God, who hath His eyes like unto a flame of fire, searcheth the reins, and trieth the hearts. (Rev. ii. 18, 23; compare John i. 48—51. Acts i. 24.)

And it is very observable, that scarcely had our Lord pronounced that He had *hitherto* spoken to them indirectly or covertly, and added, that He would speedily speak to them *openly*, than they exclaim, *NOW* speakest thou openly, and speakest no parable. (ch. xvi. 25, 29.) Here then the mystery of God is finished, the shadows of the law dispersed, and the little *open* book of the gospel given to the Apostles. This is plainly the operation of the Spirit of *truth*, or rather of *developement*; the truth or reality of the gospel being opposed to the shadows and semblances of the law. (John i. 17. vi. 32, 55.) So Jesus Christ himself is the truth of the law, or the reality intended by all its types. (Compare Rev. x. xv. 1—4.)

Next we should notice that *until this time* the Apostles had asked nothing in the name of Christ; but *now* were they to ask, that their joy might be full. The reason is obvious: till the Spirit enlightened their understandings and united them to the Mediator himself, they could not receive the doctrine of a divine Mediator, as described above by Lesley. They still continued in the unitarian synagogue of Nicodemus, believing that Christ came from God, in the same sense as the prophets had come. But they did not believe according to the reality (*ἀληθῶς*) that He *came out* from God, as God of God, Light of Light, very God of very God. (ch. xvii. 7.) Heretofore they did not perceive the analogy between human and divine substance, viz. that if that which is born of the flesh be flesh, then that which is born of God is God; and therefore, that our Lord alone is, *God by generation God*, as having the Spirit or divine seed without measure, or infinitely. Δοκεῖ δὲ ἡ οὐσία μὴ ἐπιδέχεσθαι τὸ μᾶλλον καὶ τὸ ἥττον. ὅλον εἴ ἐστιν ἡ αὐτὴ οὐσία ἄνθρωπος, οὐκ ἔσται μᾶλλον ἢ ἥττον ἄνθρωπος, οὔτε αὐτὸς ἑαυτοῦ, οὔτε ἕτερος ἑτέρου. (Aristotle's *Categories*, Oxf. 1802, p. 67.)

Nicodemus might have known, one should suppose, that his own father was his superior as a person; but, as *MAN*, that there was no difference between them in respect both to humanity and to each single property of humanity. The two first

verses of the fifth of Genesis might have sufficiently instructed him in so plain a principle of common sense. (Compare 1 Cor. xi. 12.)

I would next observe, that at this very same hour the Spirit of Christ revealed the *name* of God the Father to the disciples. (ch. xvii. 6.) The English word NAME is probably derived from the Greek *νῆμα*, and the latter from the Hebrew מַנָּה, read from left to right by the Greeks. See מַנָּה in Parkhurst. The word refers to numeration which is founded on distinctions foreign to *common* substance. By *name* I therefore understand *personal distinction*. It appears that this revelation was made in ch. xvi. 32. Our Lord there declares of Himself, οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστὶ (μόνος). Compare xvii. 3. Αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας, Ἰησοῦν Χριστόν.—Μόνος does not signify *only*, but *alone*, as in ver. 32 is manifest. This is expressed in the Athanasian Creed, by saying, *the Father is of None*. See Pearson on the Creed, sect. 2. and Bp. Bull on the Nicene Creed.

None of the ancients, says Cudworth, ever maintained an equality of divine persons; but the moderns, he says, do so; in which, however, he is mistaken respecting Pearson, Bull, Waterland. What has probably misled some moderns seems to be, that they have supposed that the Athanasian Creed pronounces the three divine persons to be equal in respect to personality. But the creed pronounces them to be equal only so far as they are one and the same; that is, in substance and substantial attributes. The word *Trinity*, it should be noticed, is sometimes there used for *τριας*, and sometimes for *τριας ἐν μονάδι*, in which latter sense it is always used, when it is mentioned *alone*, and in the former used only in the expression, *Trinity in Unity*. For the opinions of the ancient fathers respecting the subordination of the divine persons, See Cudworth, Bk. 1. chap. iv. p. 595.

In short, it would appear, that the title of the Father corresponds to that which belongs to Adam as Man, viz. Man, originally very Man, a title which will apply only to the first father of mankind.

In endeavoring to elucidate this text, it has been my endeavor to keep close to the revealed analogy between man and God, without addition or diminution. For we are neither authorised to add nor diminish; and most awful are the threatenings against those who do either the one or the other. And also, as I have taken pains to satisfy myself thoroughly on this great question, I have felt a wish to communicate to inquirers the result of my investigations.

For "this is eternal life to know THEE, alone true God, and Jesus Christ, whom thou hast sent." Which most momentous of all truths the Apostle John ratifies with the last words of his first epistle, testifying, "And we know that the Son of God is come, and hath given us discernment that we may know the true One, and we are in the true One, even in his Son Jesus Christ, this is the true God, and the life eternal. Which was with the Father, and was manifested to us. That which we have seen and heard, report we unto you, that you also may have communion with us; for our communion is with the Father and with his Son Jesus Christ. And these things write we unto you, that your joy may be completed." Ch. i. 2.

These are some, though but a small part, of the considerations suggested by our Lord's last discourse. My limits do not allow me to dwell on His new commandment, then pronounced, His peculiar and distinguishing moral perfection then displayed, that we be humble as He was humble on our behalf; loving, forgiving and fearless, as He was grace and truth personified towards us; and that we be by brotherly love united in one body and spirit; and evidence our incorporation into that His body, by fellow feeling for all its members:—in a word, that we be made perfect in One, even in Him our head, and receive that fulness of joy by sympathy and love, which renders this earthly state heaven, and heaven the participation of the divine nature, insomuch that finally essential uncreated LOVE will be ALL IN ALL.

ORIGINAL PERSIAN LETTERS, and other Documents with Fac-Similes. Compiled and Translated by CHARLES STEWART, Esq. F. R. S. L. and R. A. S.; Professor of Oriental Languages, East India College, Herts; and Member of the Royal Academy of Sciences of Munich. Qto. 1825.

MANY important obligations already conferred by Major Stewart on the lovers of Eastern literature have been occasionally noticed in articles scattered through different numbers of this Journal; and as one very excellent work, the *Anvari Soohyly*, (more particularly described in No. XLVIII. p. 391) was designed to furnish the student with a competent theoretical know-

lege of the Persian language; so by the present volume Major Stewart proposes to initiate him in the practical part of his duties. He lays before him a series of original papers and official documents with several *fac-similes*:

And I venture to assert, (says our author in the beginning of his preface,) that whoever shall have made himself completely master of these two books, will only have to acquire the colloquial dialect of the province wherein he may be situated, in order that he may become an effective assistant in any Persian office.

Of the letters and other documents here given, the translations are as nearly literal as the different idioms of English and Persian would allow; and to render them so, (as every orientalist will readily acknowledge,) must have been a task of no small difficulty. Our ingenious author commences with the most easy papers, and gradually ascends the scale; but an excessive use of metaphor, the ceremonious phraseology by which all Eastern letter-writing is cramped, besides the set forms of addresses to persons of different ranks or ages, and other circumstances, induce us to doubt whether any one, not instructed at an early period of life in the epistolary art as practised by the Persians, could ever acquire it to a degree of perfection. Yet many proofs might be adduced to show, that not only should our diplomatists in India possess a grammatical knowledge of the Persian language, but that they should be capable of deciphering and translating, of composing and writing letters on all subjects, and to persons of every rank and condition. That Major Stewart, in the publication here announced, has materially contributed towards their acquisition of such powers, we do not hesitate to affirm; indeed this work will be found a most useful companion, not only to cadets and writers, but to military men and civilians of every description, and all others whose professional duties or commercial speculations require a residence in our Asiatic territories, or frequent intercourse with the natives of those countries.

From various petitions given in the first chapter we shall extract the following, which the Professor assures us was actually delivered to the magistrate of Agra or Etaya, about ten years ago—

It is represented to the Treasurer of Bounty, the Exalted of the Illustrious servants (of Government), the Lord of Favor, the most generous and just of the age, may his prosperity endure!—That the body of your slave is consumed by worms and other creatures; that his family consists of a wife, two sons, and a daughter. He is not in want either of food or clothing, but, on account of these worms, he is tired of life. He therefore intends to die (kill himself); for which reason he represents

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the circumstance that hereafter no blame may be attached to the family. It was proper to state this. May the sun of prosperity and good fortune continue to shine and be resplendent! (p. 12.)

Another extract, being the official report of a man's destroying his daughter, will remind the reader of Major Moor's very curious work on *Infanticide*, as perpetrated systematically by certain tribes of the *Hindûs*—

On the morning of the 29th of September, 1806, Tyla and Guala, midwives, came and represented that a daughter has been born in the house of Bhugwunt Sing Thakor Bhuderyeh; but he intends to kill her: we are therefore come to inform you. Your humble servant immediately on hearing this intelligence, sent off Luchman Sing, musqueteer, to forbid him; but the aforesaid Bhuderyeh, previous to the arrival of the soldier, had made the child drink tobacco-water, which killed her. As soon as the soldier approached Bhuderyeh, he said to him, "Don't think of killing your daughter; if you do kill her, it will be very bad for you." Bhuderyeh replied; "In the first place, I had not the means of getting her married; and besides that, it has always been the custom of our family to destroy the daughters, for which reasons I have killed her." In consequence of this, the soldier returned, and repeated all the particulars. Your humble servant immediately on hearing this, sent back the musqueteer with another soldier, in order to seize Bhuderyeh; upon which the aforesaid declared, that they should not take him alive. The soldiers being without power, came back and informed me of all the circumstances. As your servant cannot without orders fight with any person, therefore, according to the regulations, he has communicated all he knows, after the most minute inquiry. Whatever orders you may be pleased to issue shall be obeyed. The persons who can give evidence are Sudha, watchman, and Mooday, barber.—Signed *Rein Sing*, Cutwal—*Futteh Chund*, Clerk.—Dated 30th September, 1806. (p. 44.)

Among the *Arizdushts*, or letters from inferiors, we find the following addressed by a female to the author—

May this be honored by the illustrious reception of Captain Stewart in Calcutta! May the illustrious shadow of my lord the captain be extended!—Beeby Jennet having performed the duties of respect and attachment, represents the state of your humble servant to the time of writing, excites her gratitude, and she petitions day and night at the court of the Omnipotent for the joyful tidings of your health and welfare. My lord, a long time has elapsed that I have not heard any news of the welfare of my lord the Colonel, nor of his illustrious son, nor his respected lady; wherefore, my heart is anxious and perturbed; my heart burns, and my eyes weep. I trust that if you know any thing of their situation, you will communicate it to your humble servant, and whenever you write to Europe, constantly present my compliments and service. What more beyond my humble respects? The petition of Beeby Jennet. (p. 80.)

Some of the documents contained in this volume are letters addressed to the late Colonel Symes by the Governors of Arracan and Pegue, in 1803; others from a gentleman of high rank

in the civil service of Bengal to chiefs and princes of Hindustan; one written by order of his Excellency, Marquis Wellesley, the Governor-General, in answer to the Raja of Arracan, in 1802; a letter from General (now Sir John) Malcolm to Mirza Reza, secretary to the King of Persia, in 1808; to the minister, Mirza Buzurg, in the same year, and to Prince Husein Ali Mirza, governor of Pars; a letter from Mirza Sheffia, the Persian prime minister, to Sir Gore Ouseley, the English ambassador, dated in July, 1811; and (in p. 196) a letter from the Persian Monarch to the Chairman of the Honorable East India Company, requesting that he may use his influence in obtaining permission that Major Lindsay (now Bethune), an officer of distinguished bravery and merit attached to the Persian army, might be allowed to wear in England the insignia of the order of the *Shír u Khúrshía*, or Lion and Sun, which had been conferred on him for various services by his Persian Majesty; a letter (p. 200) from the King of Persia to Sir Gore Ouseley, dated in May, 1819, respecting the second mission of Abu'l Hassan Khán, as ambassador to England. Then follow various miscellaneous documents, *akhbárs* or newspapers, forms of credentials, *perwanehs* or orders, &c. Of those, many are most accurately copied in the lithographic manner; the work being illustrated by twenty-four plates, representing exactly all the varieties, beauties, and difficulties of Persian epistolary writing; the printed text which accompanies each plate serving to explain whatever might perplex the student unaccustomed to the irregularities of penmanship. The frontispiece exhibits the ancient Arabic alphabet, called *Cufic*; and a page of the Koran, transcribed in that character, occupies the second plate. Others are devoted to an explanation of the figures called *Rukkm*, and an analysis of the *Shekestch* or broken hand, with specimens of the *Neshk*, the *Talik*, the *Shafia*, and *Diwany*, &c.; all rendered perfectly intelligible to the learner by the printed text, and by the alphabetical analysis given in the introduction, where a plate at one view, and a few pages of letter-press, explaining the various forms of each letter after a new and most satisfactory manner, enable any person to overcome the difficulties of the *Shekestch* hand. Such assistance, comprised in so small a compass, has hitherto been wanted; for we have reason to believe, that the only work professedly composed on this subject, is Sir William Ouseley's "*Persian Miscellanies, an Essay to facilitate the reading of Persian Manuscripts*," in which are given several plates exhibiting specimens of different Mss. analysed and explained in the accompanying pages of letter-press, and fill-

ing a quarto volume, published many years ago. But Sir William does not seem to have adapted his work for the solution of difficulties in the epistolary hand-writing; and we have heard himself acknowledge, that he had sometimes in Persia found it almost impossible to decipher a common letter of six or seven lines, whilst whole pages of ancient or modern manuscripts, prose or verse, offered scarcely a moment's difficulty.

We must therefore highly appreciate the service rendered by Professor Stewart, in publishing these "Original Letters," of which an attentive perusal, and the study of his alphabetical analysis, during the voyage from England, will enable any person, already acquainted with the Persian grammar, to read and translate, immediately on his arrival in India, whatever letters he may receive from the natives, and to answer them in language and form suitable to the respective ranks and situations of his correspondents, directing some (as in p. 222)

"Let those who kiss the carpet of the heavenly palace of his Majesty, whose sight is as effective as Alchymy, the Emperor, the asylum of the world, present this;"—or to a person of middling rank, "May this arrive to the illustrious perusal of the very kind Mr. ———! may God preserve him;"—or to an inferior, "Deliver this to A. B. in Moorsheadabad, in the Meerpoor quarter, near the house of Sitaram, Banker;"—or, "May this reach A. B. in the Armenian Bazar, near the Church."

ON THE TWO LAST FEET OF A HEXAMETER VERSE.

IT is generally acknowledged, that, in Hexameter verse, the *ictus metricus*, or poetic emphasis, lies on the first syllable both of the dactyl and spondee. It seldom or never happens, however, that any line is so constructed, that our usual prose emphasis of the words, and the poetic emphasis of the feet, coincide on the same syllables; with the exception of the two concluding feet. Here it is to be observed, that, however different may be the position of the prose emphases of the words employed, from the poetic emphases of the feet, in the former part of the line, the Latin Hexameter verse usually and most harmoniously terminates with a dactyl and a spondee, *in which both the prose emphasis, and the poetic, coincide on the same*

syllables. We may add, although indeed it can scarcely escape notice, that the first syllable of the final spondee cannot be otherwise than emphatic, since the foot, unless in a few particular cases, consists of a dissyllable, or the two last syllables of a trisyllable, or sometimes a longer word, the long penultimate of which must always be emphatic. But the first four feet seem to be constructed without regard to the position of the prose emphasis. Little illustration is necessary; but a few examples, with the prose emphasis marked, may be adduced;—

'Arma vi|rúmque cá|no, Tró|jæ qui | prímus ab | óris

Itá|liam, fá|to prófu|gus, La|vínaque vénit.

Nimbó|rum in pátri|am, lóca | fœ|ta fu|réntibus Aústris.

In nóva | fert áni|mus mu|ltátas | dícere fórmās.

Hexameter verse, thus read, with such variations of emphasis, would almost be divested of rhythmical character, but for the constant and periodical recurrence of this regulated cadence. In the following beautiful line the two denominations of emphasis nearly accord;

Lúna pré|mit, sua|déntque ca|déntia | sídera | sómnos.

The difference in the former part of a verse between the positions of the two emphases seems generally to be occasioned by the division of the words, and their connexion into feet. Both the poetic and the prose emphases are, I apprehend, regulated by the same principle. A dactyl and a spondee, in whatever way constituted, are considered as the poet's words, and receive the metrical emphasis on the first syllable, in the same way as a trisyllable, having its penultima short, and a dissyllable, whatever its quantity may be, receive the prose emphasis on their first syllable. But in the latter part of the line, no division or combination of words seems permitted, unless very rarely, that occasions any transfer of the usual prose emphasis. I am, indeed, inclined to believe, that the two emphases the most frequently coincide in the latter part of other kinds of verses. Syllabic emphasis varies, according as a word may be diminished by metrical division, or augmented by declension; thus we say *pectóribus*, but *pectóri*, whether it be the dative case, or a foot formed out of *pectóribus*. It may be added, that every division of a dissyllable, as in *premit* of the preceding line, must produce a change in its emphasis as forming a part of a foot; and that every cæsural syllable, though it is final, becomes emphatic; thus, in feet, *Lúna pre'mít sua* &c. In conformity with the principle to which we have been adverting, the preferable endings of a line will be found to be such as the following; *tégmine | fági; medi|táris a|véna; léntus in | úmbra; áрте ca|néndi;*

nim|bónus O|ríon ; im|mánior | ómnes : de|míttit ab | álto. Longer words are sometimes used ; as se | néscimus | ánnis ; formo|sissimus | ánnus ; intrac|tábile | béllo.

I am not aware of any instances that can be deemed exceptions to the general principle now laid down, but such as the following, which are not, however, of very frequent occurrence. As might be expected, such examples may be often found in the more familiar and less stately lines of Horace ; they occur sometimes in Virgil, and very rarely in Ovid. We select the following ; pude|at sóla, | neve, Virg. ; pup|pis túa, | Tarchon, Virg. Somewhat different are, aut fréta | ponti, Virg. ; et bíbit | ingens, Virg. ; at mémor | ille, Virg. ; haud tíbi | vultus, Virg. ; aut úbi | flavo, Virg. ; ab Jove | summo, Virg. ; nam fóre | bello, Virg. ; ille úbi | matrem, Virg. ; per | júga | Cynthi, Virg. ; ut mála | culmos, Virg. ; ac túa | nautæ, Virg. ; et bóna | Juno, Virg. ; non pótes | esse, Ovid ; aut égo | fallor, Ovid ; ille égo | liber, Ovid ; dabit Deus | his quóque | finem ; tu quóque | falsis ; vocabitur | hic quóque | votis. There seems to me a particular beauty in the three last instances from Virgil. Both the words, the pronoun and the conjunction, especially the former, are sententially emphatic, and, doubtless, were intended to be dwelt upon longer, and more impressively, than the usual levity of the common dactyl admits, and probably with a short intervening pause ; thus, “ to thèse . . . álso,” there being a manifest difference between the cadence of *tegmíne* and that of *his quoque* or *tu quoque*. Such lines as the following, closing with four dissyllables, and, of course, with four alternate prose emphases, naturally producing a sort of trochaic cadence, cannot be otherwise than unharmonious ; Insano posuere ; vélut síl|vis, úbi | pássim, Hor. Semper, ut inducar, blándos ós|fers míhi | vultus, Tibull. It is, indeed, generally acknowledged, that syllabic cæsuras are seldom, if ever, necessary after the fourth foot ; and the frequent use of them seems a blemish in the versification of Lucretius. They are directly repugnant to the principle which we have been endeavoring to illustrate, and cannot contribute to the harmony of the line. But when a monosyllable constitutes the first part of the foot, the combination is considered less objectionable. A monosyllable in connexion admits the *ictus*, without any violation of the usual pronunciation of the language ; while, on the contrary, a cæsural syllable, as forming a part of a foot, requires an emphasis to which, as a part of a word, it possesses no claim. Such dactyls as pí|los ut e|quinæ, Hor. and demo|item | unum, Hor. can be admissible only in the *sermoni propiora*. Such feet as non et in | artus, Lucret. ; non sit in | orbe, Lucret. ;

culbili est, Virg.; *necte*,¹ Virg.; *mens est*, Virg.; *lis est*, Hor.; *fas est*, Virg. and Ovid; *non est*, Ovid; *si qua*, Virg.; *si quid*, Virg.; *sin non*, Ovid; whatever may be thought of them in other respects, do not militate against our rule. With respect to such conclusions as *exiguus mus*, Virg.; *imbriferum ver*, Virg.; *atque hominum rex*, Virg.; *intus aquæ vis*, Virg.; *Junonis eunt res*, Virg.; *ridiculus mus*, Hor.; *humi bos*, Virg.; *forte virum quem*, Virg.; *subtérque virum vi*, Lucret.; *silet nox*, Virg.; it may be observed, that they are not harmonious, that they probably were not, at least some of them, intended to be so, or they may have been thus particularly constructed in order to produce a particular effect.

It may be added, that the line is sometimes concluded by such words as *volucres*, *tenebris*, *latebris*, which, in prose, have a short penultimate, and, consequently, receive the *ictus* on their ante-penultimate. But, in poetry, and generally at the end of the verse, the common syllable may be made long; and it will then, of course, become emphatic; *volucres*, *tenébris*. In treating of the fifth foot, Dr. Carey justly remarks, that "it admits fewer varieties than any of the preceding feet." Others have made a similar remark; but I am not aware of any attempt, previous to the present one, to assign a reason for this particular restriction.

The writer does not imagine that these cursory observations are likely to be of service to the scholar; but they may convey a caution or useful hint to the pupil; and as they will probably excite attention to the influence of emphasis on numerous composition, he trusts you will kindly permit them to be inserted in the Classical Journal.

J. G.

Crouch End, Nov. 1825.

P. S. In your last No p. 145, line 14, there is a slight error of the press, in an extract from a work of the present writer's; instead of *Lenésque sub noctém susurri*, read *Lenésque | sub nóc-tem | susúrri*, the prose syllabic emphasis being on the middle syllable of each division.

¹ There is frequently a very intimate connexion in sense between the line in which such abrupt conclusions occur, and that which follows.

TECHNICAL MEMORY.

No. III.—[Continued from No. LVIII.]

My attention has lately been called to the little acquaintance which most have with the dates of our kings. The systems in use are not so certain in their effects as to leave no hope for any further simplification of the memorial process in this respect. I present you with a new one.

Let the numbers be represented by the consonants in consecutive order :

b	1	n
c	2	p
d	3	q
f	4	r
g	5	s
h	6	t
j	7	v
k	8	w
l	9	x
m	0	y, z.

That *m* ends the first division is easily remembered; for it ends that of the alphabet. The letters *h*, *t*, which represent 6, may be associated by the word HAT. Then, *m* being 0, *l* is 9: *h* being 6, *f* is 4: *t* being 6, *v* is 7, and so on.

The number 435 may be represented by these eight modes: *fdg*, *fds*; *rdg*, *rds*; *fqg*, *fqs*; *rqg*, *rqs*. As the vowels, whether at the beginning, middle, or end, do not account, the power of expressing 435 is very great.

If a single word expresses the number, all the consonants count. If a sentence, only the initial consonants of each word; the articles and prepositions being neglected as necessary links of ideas.

The words and sentences must refer to the event: William the First is metaphorically the *month* or entrance to our history since the Conquest. MTH is 066, the date of this king; the thousand being neglected as equally applicable to all our kings since that period. In the reign of Rufus began the Crusades. In the sentence, *The Mad War in Judæa*, MWJ is 087, the date of Rufus.

The rest of the dates may similarly be made out; care being taken that the words and sentences should be easily committed to memory, and not likely to be confounded with others.

S. Y.

P. S. I beg leave to express my thanks to your correspondent, C. A. W., who has, in your last number, so handsomely spoken of my papers, which you have so kindly inserted, on the subject of Mnemonics.

BIBLICAL CRITICISM

On the First and Second Chapters of St. Matthew; comprising a view of the leading Arguments in favor of their Authenticity, and of the principal Objections which have been urged on the subject. By LATHAM WAINEWRIGHT, M. A. F. S. A., of Emman. Coll. Cambridge, and Rector of Gt. Brickhill, Bucks, &c.

No. VI.—[Continued from No. LXIII.]

THERE yet remains another fact which tends to corroborate the same point with peculiar force. It appears from the answer of Origen to Celsus, who was unquestionably the most formidable adversary of Christianity at that early period, that the latter in one part of his work made a direct quotation from St. Matthew's *first* chapter,¹ and that on another occasion, he has plainly referred to the *second* chapter. "Now if Celsus," (to adopt the words of a learned theologian) "who wrote his celebrated work against the Christians in the time of Marcus Aurelius, and consequently little more than a hundred years after St. Matthew himself wrote, yet found the two first chapters in his manuscript of St. Matthew's gospel, those chapters must either have been *original* parts of St. Matthew's gospel, or they must have been added at a time so little antecedent to the age of Celsus, that a writer so inquisitive, so sagacious, and at the same time so inimical to Christianity, could not have failed to *detect* the imposture. But in this case, he would not have quoted those chapters as parts of St. Matthew's gospel. Consequently the truth must lie in the other part of the dilemma, namely, that those chapters are *authentic*."²

In addition to this most conclusive evidence, it is worthy of notice that the mode of expression made use of in the first verse of St. Matthew's *third* chapter plainly contradicts the supposition of its forming the commencement of this gospel. The words, 'Εν δὲ ταῖς ἡμέραις ἐκεταῖς, κ. τ. λ. even admitting the particle δὲ to be spurious, imply, beyond all doubt, that they

¹ The words attributed by Origen to Celsus, as they are cited in Griesbach's *Symbolæ Criticæ*, vol. ii. refer to the Angel's appearing to Joseph, and are these :—ἀγγελον ἐληλυθέναι πρὸς τὸν Ἰωσήφ.

² Marsh's *Theolog. Lect.* p. ii. Lect. 9.

are only the continuance of a narrative, of which the beginning must be contained in some preceding chapter.

Unless therefore we act in opposition to all the laws of just criticism, and the usage of language among polished nations, we must acknowledge that the two chapters thus boldly controverted, have been authenticated by arguments, which may bid defiance to the sophistry of the deist, and the violence of the sectary.

It now remains that I should notice the principal *objections* which different authors have urged against the authority of these chapters. They naturally divide themselves into two classes—those founded on the difficulties which occur in the *genealogy* of our Saviour, and those which are derived from the *quotations* taken from the scriptures of the *Old Testament*. Without minutely examining every particular which has been advanced on this subject by our opponents, I shall merely consider those difficulties which are not altogether destitute of foundation, and which, at the same time, do not arise from the abstract reasoning of men more attached to their own speculations than to the obvious construction of the language of the apostles. And as some of these objections admit of more than one reply, it may perhaps afford more satisfaction to state the different solutions of our best divines, and to leave the reader to deduce his own inference.

1. The genealogy of Christ, which constitutes the commencement of St. Matthew's gospel, is detailed in three distinct divisions, each containing, according to the declaration of the seventeenth verse, fourteen generations. In the first series, from Abraham to David,¹ it is generally admitted by those who deny the genuineness of these chapters, that no difficulties can be suggested which do not operate with equal force against the genealogical catalogues of the Old Testament. It has been objected however, by the learned Michaelis, to the fifth verse, where it is stated that Salmon begat Booz of Rahab, that the name of Rahab does not occur in either of the genealogies of David, contained in the 4th chapter of the book of Ruth and in the second chapter of the 1st book of Chronicles. But this circumstance, as Dr. Marsh well replies, cannot be deemed

¹ Abraham	Esrām	Booz
Isaac	Aram	Obed
Jacob	Aminadāb	Jesse
Judah	Naasson	David.
Pharez	Salmon	

extraordinary, when it is recollected that in both of these genealogies the females are entirely omitted. It is also observed by the same eminent writer that it is a mistake to imagine, as Michaelis and others have done, that the Rahab mentioned in this place by St. Matthew, is the person designated in the Old Testament by the appellation of Rahab the harlot. It is impossible indeed that the latter could have been the mother of Booz, or more properly Boaz, because the account related of him in Ruth renders it evident that Boaz must have lived in a later age than the harlot Rahab, who was contemporary with Joshua.¹ No objection, therefore, founded on the supposed identity of the latter Rahab with the former, can be valid.

In the second division² of the genealogy, from Solomon to Jeconias, our opponents object, that although there were in reality seventeen generations, they are expressly stated by St. Matthew to amount only to fourteen. To obviate this difficulty, Dr. Whitby³ remarks, that the evangelist speaking of the first series, says, that they were *in all* fourteen; but that when he comes to the second interval, he does not make use of his former expression, *καὶ αἱ γενεαὶ*, but merely observes that the generations there enumerated amount to fourteen, well aware at the same time, that for some good reason he had omitted three belonging to the same interval. It is also deserving of notice that the genuineness of the 17th verse of this chapter, which contains the statement in question, has been suspected both by Bishop Pearce and by Archbishop Newcome, the latter of whom in his Greek Harmony of the Gospels, offers some presumptive proofs that it was at first nothing more than a marginal note, which was received into the text at an early period.⁴

But whichever of these solutions be adopted, we shall find, by consulting the genealogies of the Old Testament, that the evangelist has certainly omitted three generations between Joram and Ozias; namely, Ahaziah, Joash, and Amaziah. In order to

¹ Marsh's Michaelis, vol. iii. p. 2. Notes to chap. 4. sect. 9.

² Solomon	Ahaziah	Hezekiah
Rehoboam	Joash	Manasseh
Abia	Amaziah	Amon
Asa	Uzziah	Josiah
Jehosaphat	Joatham	Jechoniah.
Joram	Ahaz	

³ Comment. on St. Matthew in loc.

⁴ Pearce's Commentary, and Newcome's Harmony in loc.

account for this circumstance, Dr. Whitby conjectures that in the Jewish *Tabulæ Censuales* (existing according to Josephus in the time of Christ), in which were written the stems of the royal family of David, and which St. Matthew probably consulted, these three kings might not be recorded. But the best, and I may add, the most satisfactory answer to the objection thus confidently insisted on is, that omissions of a similar nature are by no means uncommon in various parts of the Old Testament. Thus we find that Cain and his whole family are omitted in the genealogical tables comprised in the 1st book of Chronicles, and that Simeon is not even named in the blessing of the 12 tribes by Moses, as it is related in the 33d chapter of Deuteronomy. Another example is afforded by the author of the 1st book of Chronicles, who though he enumerates all the sons of Jacob, yet in his account of their posterity, no mention is made of Zebulon and Dan. It is remarkable also that in the 7th chapter of the book of Ezra, the generations specified from Seraiah to Aaron amount only to *sixteen*, but that in the 6th chapter of the 1st book of Chronicles, from Aaron to Seraiah there are not fewer than *twenty-two*. Without increasing the number of these instances, we may safely affirm that we have no more claim to question the authenticity of St. Matthew's narrative on account of the omission here complained of, than the Jew had to suspect the truth of their own scriptures from a similar cause.¹

Against the third² series of generations objections have been urged, which in the estimation of our adversaries have appeared incapable of solution. It is alleged, in the first place, that instead of fourteen generations, as stated in the 17th verse, only thirteen are enumerated. In answer to this, some authors have

¹ Why the three Jewish monarchs Ahaziah, Joash, and Amaziah should be omitted in the genealogy of St. Matthew as distinguished from others, it were now vain to inquire. Dr. Whitby hazards a conjecture that since these individuals had been punished by an untimely death, as being the descendants of Joram who was an idolater, and who had married a daughter of Ahab, these circumstances might afford a reason for their being passed over in silence. But any cause founded on criminality of conduct would equally affect some of those whose names are particularised; and we may therefore regard the inquiry as fruitless and unimportant.

² Salathiel	Azor	Eliazar	Jesus.
Zorobabel	Zadoc	Matthan	
Abiud	Achim	Jacob	
Eliakim	Eliud	Joseph	

affirmed that Jeconias mentioned in the 11th verse is a different person from the individual of the same name who is recorded in the 12th verse : and this position is countenanced by a reading which occurs in the works of Epiphanius.¹ But there is another mode of solving this difficulty, which has been adopted by many divines equally distinguished by their talents and their learning, and which is derived from a different reading of the 11th verse ; a reading which does not owe its origin to the ingenuity of commentators and polemics, but is supported by the authority of many important manuscripts, and by a Syriac version of great antiquity discovered by Professor Adler in the Vatican library. The lection of the 11th verse as it occurs in these documents is this :—“ And Josiah begat Jehoiakim ; and Jehoiakim begat Jeconiah and his brethren.”² By placing Jehoiakim therefore in the second series, and Jeconiah at the commencement of the third, the number of generations specified will thus be complete. And to confirm the justness of this emendation of the common text, we need only recur to the details of Jewish families contained in the 1st book of Chronicles, where we shall perceive that Jeconiah was not in fact the son, but the grandson of Josiah.

In opposition to this, and any similar explanation which can be given of the difficulty just considered, it is alleged that a passage occurs in the prophecies of Jeremiah, which at once

¹ Ἰεχονίας ἰγύνῃσι τὸν Ἰεχονίαν. Ἰεχονίας δὲ ἰγύνῃσι τὸν Σαλαθεήλ. Griesbach, Gr. Test. in the margin.

² The authorities for this reading are very considerable. Several Mss. are cited in support of it by Griesbach in the margin of the second edition of his Greek Testament, including some which were collated not many years ago ; by Matthæi, divinity professor at Moscow, and afterwards at Wittemberg, and by the Danish professors Adler and Birch. Griesbach also mentions the Philoxenian version as containing the same reading, though marked with an asterisk. But the authority of most weight is the Syriac version above referred to, which was discovered by Adler at Rome, and is fully described in his *Versiones Syriacæ* published in 1789. It belongs to that class of Mss. called *Lectionaria*, is written in a peculiar dialect which this critic calls the Jerusalem dialect, and its readings bear a close resemblance to those of the Codex Bezae. He considers its antiquity to be equal to that of the *Jerusalem Talmud* which was finished in the fourth century ; but at all events it cannot be referred to a period later than between the fourth and sixth centuries ; so that though it is of subsequent date to the Peshito, it is more ancient than the Philoxenian version. The title by which it is cited by critics is, *Versio Syriaca Hierosolymitana*. It is singular that Dr. Campbell in the notes to his translation of the Four Gospels, should assert that for this reading of the 11th verse, “there is no authority from ancient Mss. translations, or commentaries.”

defeats the supposition that Jeconiah was the father of Salathiel —“ Write this man childless.” (Jerem. xxii. 30.) It is not quite so clear however, as the objectors imagine, that the words in question have been rendered correctly, or at least, that they will not admit of a better construction. The original word (עֲרִירִי) *ariri*, is made use of three times in the Old Testament, in addition to the example before us, once in the book of Genesis (xv. 2 and twice in Leviticus (xx. 20, 21.). In these three instances it is generally acknowledged to signify *without children*, but in the present passage it is contended by Leusden, Whitby, and Dr John Taylor, that it more properly denotes *desolate, stripped, cut off, or rejected*. A striking circumstance in favor of this interpretation is observable in the *Septuagint* version; where though the same word is translated in Genesis and Leviticus as signifying *childless*, yet in the passage from Jeremiah now before us it is rendered by the term ἐκχέχυτος, that is, *rejected*. The assertion that Jeconiah had no children is palpably contradicted by a preceding verse in the same chapter of Jeremiah, in which it is said “. . . Wherefore are they cast out, he (Coniah) and his seed;” but still more so by the third chapter of the 1st Book of Chronicles (vv. 17, 18.), where he is described as having *seven sons*, admitting the word *Assir*, (אַסִּיר) to be used as an appellative, for *captive*, and not as a proper name. But even allowing the Hebrew word (עֲרִירִי) to be rightly translated in our English version, it may still be reconciled with the historical fact, by supposing, what is by no means improbable, that Jeconiah, who lived thirty-seven years during the captivity, did, in truth, survive his children.

However successful we may hitherto have been in removing the impediments opposed to our progress, we are told that there is yet another obstacle to be surmounted before we can advance with security. In the next verse, it is asserted that “Salathiel begat Zorobabel;” and in order to show how little this agrees with the records of Sacred History, we are referred to the third chapter of the 1st book of Chronicles, from which we have already quoted more than once. It is not to be denied that Zorobabel is there represented as the son, not of Salathiel but of Pedaiah his brother; and hence this inconsistency has been regarded as too glaring to admit of explanation. There can be no reason indeed to dispute the fact as it is stated in the Old Testament; but instead of coinciding with the inference deduced by those who reject these chapters, we shall better consult the interests of truth, by reminding them of an injunction of the Mosaic law, as it is recorded in the twenty-fifth chapter

Deuteronomy. With a view to prevent the extinction of families, it is there commanded that if among brothers living together, one of them should die without children, the wife of him who is dead should not be married to a stranger, but to one of the surviving brothers. It is then added, "that the first born which she beareth shall succeed in the name of the brother which is dead, that his name be not put out of Israel." If therefore we conclude that this law took place in the case of Salathiel and Pedaiah, Zorobabel may be justly considered as the representative and legal son of the former, and thus every difficulty at once vanishes. And that this was the real fact is the opinion of Archbishop Newcome, as expressed in the notes to his version of the New Testament.

The last passage in the genealogy which has afforded a plausible pretext for the denial of its authenticity, is that in which Abiud is affirmed to be the son of Zorobabel. Among the children of the latter enumerated in the third chapter of the 1st book of Chronicles, it is observed that the name of Abiud is not to be found. To this it is sufficient to reply, that during the captivity, it is generally believed, that many of the Jews received names at Babylon, different from those by which they were known in Judæa: and in the case before us it is the opinion of the learned that the name of Meshullam mentioned in the chapter of Chronicles referred to, and that of Abiud as it occurs in St. Matthew, are only different names for the same person.[†]

SOME REMARKS ON THE VALUE OF ROMAN TRAGEDY.

No. III.—[Continued from No. LXIII.]

AFTER these observations, we may, I think, form the following judgment respecting the productions of the elder Roman tragic poets: The leading tragic ideas and religious opinions

[†] See Lightfoot's *Hore Hebraice*, in his comments on St. Matthew and St. Luke.

were adopted from Greek tragedy; the subject was, for the most part, successfully and judiciously borrowed from the Greek mythology; the spirit, of course, which animated the tragedy, was the Greek. The plan of each piece was doubtless, in part, very original, (*inventi laudanda nomine—feliciter audet*); the execution, in a greater or less degree, very successful. Their Roman origin manifested itself not only by the idiomatic vigor and majesty of the language, but also by the dignity of the sentences, and the depth and earnestness of the passions, in conformity to the character of the nation; but these national features, as we may call them, were, we fear, too successfully effaced in the productions of a later age. After all, we think therefore, that in the destruction of the old Roman tragedy, we have to regret the loss of more than one real master-piece.

In the same historico-critical way, in which, we think, we have deduced this conclusion, we shall attempt some remarks respecting the external conditions upon which the success of dramatic pieces depended, without, however, dwelling longer on evident points than our purpose may seem to admit.

It is known that the Roman performers only spoke the dialogues, and that the tragic songs were sung by a boy, who was accompanied by a flute-player; it was then the business of the performer to mark these songs with the correspondent gesticulation and action. This practice (mentioned by Livy, and introduced by Liv. Andronicus, c. 240. a. Chr. n.) which varied as much from the modern as from the Greek habits, (and Graviua and Casaubonus are mistaken, when they imagine that they can discover the practice of dividing the acting and speaking between two persons, likewise in the Greek theatre) must have had the greatest influence on the art and whole business of the performers. To this circumstance we must add another, which produced, not only in the art of the actors, but also in the arrangement of tragedies, essential variations from the dispositions of the Greek drama.

With the Greeks, as every scholar knows, tragedy and theatrical representation proceeded from the Chorus; it was therefore the solemn magnificence and the rhythmical motions of the chorus, in accordance to the accompanying lyre, towards the altar upon the orchestra, and the beauty and tragic vigor of the choral songs, that constituted the grand ornament of the Greek theatre; and the tragic poets attached so much importance to this part of their compositions, that they themselves taught the chorus and the lyre-players the melody and tunes beat adapted to the nature and metrical dispositions of choral song. (Du Bos's

Critical Reflections on Poetry and Painting, l. III.; Böttiger's "quid sit fabulam docere," I. p. 10; and Solger's Uebersetzung des Sophocles; Einleitung.)

When the Romans imitated the Greek tragedy, they placed not, like the Greeks, the principal importance on the lyric element, (conspicuous in the choral songs) but on the subject and action, and the dignity of the acting personages. (*auctoritas personarum*. Quint.) This difference produced considerable consequences on all parts of the tragic art. Whether the Chorus was entirely excluded from the Roman tragedy, as some of the learned have asserted;¹ or whether any, though a subordinate place, was assigned to it, is not yet determined;² no more than the question, in what its part consisted, supposing it to have existed. It is certain, however, that it was not an essential element, as in the Greek theatre. The orchestra, therefore, destined in the latter for the Chorus, was appropriated for the senators.

But the *proscenium* was enlarged, in order to give more room to the performers, and for the display of scenic action. The music of the tragic songs was not composed by the poet himself as with the Greeks, but by professed musicians; they arranged the music for the flute, which presided over the song. In other respects, the theatres and all the scenic apparatus were arranged after the model of the Greeks. Claudius Pulcher (a. 654. Valer. Max. II. 4, 6. Plin. XXXV. 4.) first added paintings, and the theatres were afterwards enriched with all the ornaments of the fine arts. (Cic. pro Mur. c. 19. Vitruv. VI. 6. C. Plin. XXXV. 15.)

It is evident that the two above-mentioned circumstances must operate particularly on the action of the performers. With

¹ Plank de Medea, p. 56. Böttiger de quatuor ætatibus rei scenicæ, p. 14.

² Some scholars have recourse to passages where a chorus is mentioned; but these are in part variously interpreted. *Chorus Trivia* in Terent. Maur.; *chorus Proserpine*, Varro L. V. p. 77. ed. Bip.; *chorus in Iphigenia*, Gellius XIX. 10.; Bentley ad Cic. Tusc. III. 12.; Scalig. ad Varr. L. II. p. 144. ed. Bip. The Choruses in Seneca prove nothing respecting the elder Tragedies. It seems, however, from the passages already quoted, and from others, that the Chorus was not entirely excluded; but its use is as little known as its disposition.

³ Vide Hirt's Geschichte der Baukunst. Berlin, 1822. Genelli Das Theater zu Athen, Berlin 1818; and on the difference of the Greek and Roman theatres; Stieglitz's Archæologische Unterhaltungen, I. p. 76, 199.

regard to the cultivation of the voice, it follows from general causes that great attention must be paid to it, and many passages speak of the labor bestowed in order to attain perfection.

Cic. de Orat. I. 59. "Tragœdorum more, qui et annos complures sedentes, declamitant, et quotidie, antequam pronuntient, vocem cubantes passim excitant, eandemque, quum egerunt, sedentes ab acutissimo sono usque ad gravissimum sonum recipiunt et quasi quodammodo colligunt." But the importance of scenic action resulted not merely from the general considerations of theatrical performance, but more particularly from the above-mentioned peculiarities of the Roman dramatic practice. During the tragic songs, the only business of the actor was to perform the character which he sustained, by expressing, in gesture and motion, harmoniously adapted to the rhythmus of the music, the variety of the passions. The part of the Roman performers was therefore more difficult than that of modern or even of Greek actors (the custom which at first prevailed, that tragic poets performed their own compositions, as Liv. Andronicus did, Val. Max. II. 4, 4. must of course soon cease); and we think they have, in their peculiar task, surpassed not only the former, but the latter also.

What we have said, accounts for the excessive labor and sedulous discipline to which performers submitted, in order to train themselves for their art; as also for the admiration of ancient authors at the perfection attained in consequence of this intense exercise. Great masters established schools, where they brought up pupils for the theatre, (Macrob. Sat. III. 18. Cic. pro Roscio Com. 10. "summo cum labore, stomacho miseriaque erudiit (Roscius)," de Orat. I. 28.); the newly discovered fragments of Fronto (ed. Med. II. p. 253.) afford a striking illustration of this matter: "Tragicus Æsopus fertur non prius ullam suo capiti induisse personam, antequam diu ex adverso contempleretur pro personæ vultu gestum sibi capessere ac vocem." Quint. XI. 3. Our readers will recollect that something similar to this is related of Demosthenes. The high interest with which performers practised their art, was undoubtedly the cause of their representing the passions of their heroes with so much excitement; every one knows the striking instances which old authors relate of this impassioned action, very different from the merely hypocritical manner of modern times. By such intense study, the art of acting must be carried to such a pitch, as to gain for its masters, far more than for the Greeks, the attention of the cultivators of the fine arts and of letters. Compare what Cicero, (de Orat. III. 26; de Div. I. 37; de Off.

I. 31. &c.) Horace, (Ep. II. 1.) Quintilian, (XI. 3.) and Seneca (Ep. 121.) say in their commendation. The names also of distinguished performers are more frequently commemorated than with the Greeks. Not to mention those celebrated actors, Roscius and Æsopus, I remember the names of Diphilus, (Cic. ep. ad Att. II. 19.) Rupilius, (de Off. I. 31.) Antiphon, (ad Att. IV. 15.) Fusius and Catianus, (Horat. Sat. II. 3, 60.) and Glycon, (Pers. V. 9.) &c.

The principal rule of the scenic art among the Romans, was, as we have observed, the dignity of the action and of the tragic personages. This circumstance, doubtless, had no less a share in the introduction of the masque (persona); than the extent of the ancient theatres, which was the sole cause of this custom among the Greeks. It is not determined who first used masques; according to Donat. (de Com. et Trag.) Protinus and Minutius; but according to Diomed. (Lib. III.) Roscius was the first who adopted this practice.

We must, in the same way, account for the circumstance, that women never appeared on the Roman stage.¹ In fine we discover, in this deviation, the difference between the latter and the earlier action. The action of the performers consisted of two elements; they were obliged, on the one hand, to adapt the action to the sense of the piece, and on the other to the rhythmus of the music. The action of the earlier performers (of a Roscius and an Æsopus) was chiefly influenced by the former; their gestures and motions were grave, solemn, and full of dignity; and Cicero observes on this account, that decency was the highest result of art. (caput esse artis decere. De Orat. I. 29.)

In later times the action rather assumed the character of dancing, (Tac. in Dial. de Or. I. 20.) and soon degenerated with the corruption of the music (Quint. I. 10, 31; Plut. Symp. IX. 15.); the same is observed respecting the theatrical music of the Greeks, by Plato, (de Leg. III.) Aristotle, (de Rep. VIII.) and Aristoxenes (Athen. I. XIV).

It is evident, from our sketch of the earlier Roman performers,²

¹ We need not give any quotations to prove this assertion, the truth of which is generally allowed. Women were deemed inferior in every respect to the dignity of tragic performance, though they appeared among the mimics, (Cic. ad Attic. IV. 18; Hor. Sat. I. 10, 76; Juv. VI. 65.) the singers, (Senec. ep. 84.) and even with the gladiators. (Tac. Ann. XV. 32; Juv. I. 23; Reimar. ad D. Cass. LXI. 122.)

² We have drawn no comparison between this action and that of the

how great the affinity must have been between their art and the action of orators; for both rested on the same basis, which was by no means the case with the later tragic performers. As an internal affinity between eloquence and tragic poetry was acknowledged both by Greek and Roman authors, so was also an external resemblance in the art of action. Concerning the first and most interesting point, we shall, perhaps, in a future number make some observations; we refer, for the present, to the following passages: Plato Gorg. § 124; Arist. Probl. XIX. 15; Quint. I. 8; Dial. de Corr. El. c. 20; Cic. de Or. III. 8. Br. 55. and also observe, that the subjects of celebrated tragedies were appointed in the schools of rhetoricians as exercises for the pupils (Auct. ad Her. I. 20, 11; II. 19.).

Respecting the second point, it is known how great an emulation subsisted between orators and performers (Macrob. Sat. II. 10; Cic. de Or. I. 59; Quint. X. c. 3.). We find the relation between oratorical and tragic declamation and action pretty exactly marked in several passages. Cicero says, de Orat. I. 28: "In oratore acumen dialecticorum, sententiæ philosophorum, verba *prope* poetarum, memoria jurisconsultorum, vox tragædorum, gestus *pæne* summorum actorum est requirendus." vide de Orat. I. 28; III. 22; Brut. c. 30; Quint. XII. 5, 5. The orators accordingly visited the schools of the performers, in order to cultivate the external parts of their art, as we learn from the example of Cicero; (Plat. Cri. 5; Dio Cass. XLIV. 8.) and the same custom prevailed among the Greeks; every reader recollects the case of Demosthenes, and many a modern orator would perhaps acquire a better claim to the title, if he were to adopt that practice. The ancients were more sensible of the affinity subsisting between the fine arts and letters, and more eager to avail themselves of the advantages which the one offered to the other, than the moderns are; they of course attained a higher degree of proficiency in both. At the same time, we cannot but admire the justness of taste, with which, at the most flourishing period of the fine arts, they preserved the boundaries of the different branches; *prope, pæne* says Cicero; de Orat. I. 59; III. 59; de Off. I. 36. &c.: and Quintilian says XI. 9: "ita temperanda, ne dum actoris cap-tamus elegantiam, perdamus viri boni et gravis auctoritatem."

moderns, because the difference is obvious. The principal merit of modern performers consists in a change of countenance corresponding with the variation of the passions; the use of masques by the ancient performers rendered this study unnecessary.

Though, when the action of performers degenerated, and the taste began to decline in all the branches of the fine arts and in letters, the boundaries of eloquence and tragedy, and likewise those of oratorical and tragic action were neglected, and both arts were mutually corrupted.

We cannot quit this subject, without touching on a point not immaterial, when the question, what interest the nation in general took in the dramatic art, is to be decided. The opinion of the great contempt attached to the condition of the Roman performers, is as generally propagated as it is ill founded. Without entering particularly into this point, which is but mediately connected with our subject, we shall just restrict ourselves to what, we think, will suffice to show the falsity of this opinion.

It must be admitted, that actors occupied a higher rank at Athens than at Rome, though this has nothing to do with the opinion we have mentioned. The Theatre, and the exercise of the fine arts in general, were considered as belonging to the public life of the Greeks, which has never since been in such a degree the case among any people whatsoever. The contention between Æschylus and Sophocles appeared to the Athenians to be of so great importance, that they thought none but their generals, among whom was Cimon, returning victorious from the field of battle, worthy to decide the preference. A general of the present day, would, doubtless, think that he had violated the principles of honor, were he to execute such a commission. It is farther advanced, that the art of performers obtained the dignity of a free Art at Athens, but that it was paid at Rome (Lipsii Exc. ad Tac. Ann. I. 77.). But, in the first place, it is not true that the performers were not paid at Athens, as may be learnt from many passages of the Greek orators, and which has also been lately proved by a distinguished scholar.¹ And when, at the present day, is a theatre most distinguished? when it is supported by the government, or when the performers are obliged to maintain themselves? But—say the defenders of the above-mentioned false assertion—the performers enjoyed not so much as the right of Roman citizens. This circumstance is still more insignificant; for just at the better period of the Roman republic, when this was the case, the condition of a performer was far more esteemed than afterwards. At that period, the right of a citizen was of a peculiar nature,

¹ Boeckh's *Staatshaushaltung der Athener*. T. p. 439.

which will by no means admit of a comparison with our times; this right was then a national prerogative of birth, the importance of which proceeded from the peculiar circumstances attending the developement of all the political relations at Rome,¹ and some of the most respected persons lived in this town, who yet were not citizens. With regard to those passages which intimate a kind of contempt, they will, on a closer examination, be found to be directed either against the mimics and buffoons, or against the performers of Comedy, who, certainly, had less attention from the grave offspring of Romulus; just as the writers of comedies were less noted than those of tragedies; or else relating to the later degeneracy of this art, (as some of the intimations of Seneca and Dion Cassius) at which we shall the less wonder, if we consider, that in Greece also, after the theatre had lost its moral dignity, it became the object of bitter reproach and visible contempt, (Plato, Aristotle, Demosthenes and Aristoxenus already complain in severe terms of this corruption. See Gillies' History of Greece, V. III.; also Libanius in Aristidem, Gellius XX. 4.) which will be the case in every country and in every age; or delivered by christian writers, whose insinuations will not make the least impression on those who know that all the fine arts of the heathens, and particularly their theatrical performances, were objects of scandal and abomination with these writers.²

When, on the other hand, we refer to Cicero, (pro Roscio Com. c. 6; pro Arch. P. c. 8; pro Sext. c. 36; Epp. ad Fam. VII. 1.)³ Horace, (Epp. II. 1.) Seneca, and Quintilian, (see the passages cited on the subject of the abilities of performers)

¹ Niebuhr's Römische Geschichte, and Beaufort's Antiquités de Rome.

² August. de Civ. D. II. 11—13. He also inveighs against Aristotle, concerning the tendency of tragic performances to purify the passions, Confess. L. III. 8. Cyprian, Epp. II. 2. Lactant. Inst. VI. 10. Basilus de Legend. Gent. Libris, c. 17. Salvian de Prov. Dei, L. VI. p. 150: "Spectacula sunt opera Diaboli." Vide Voss. Inst. p. II. c. 39; Millesius ad Cyrillum, ed. Oxon. p. 280; Schwarz de Certam. Poet. p. 90. The assertion of learned men, that it is to this violent hatred of the Fathers and of the ecclesiastic order in general against the theatrical exhibitions of the Romans, that we must attribute the loss of their tragedies, is very probable.

³ What Cicero says of Roscius, (pro Quint. c. 25.) "Quum artifex ejusmodi sit, ut solus dignus videatur qui spectetur in scena; tum vir ejusmodi est, ut solus dignus videatur qui eo non accedat"—learned interpreters have rightly referred to the circumstance, that Roscius was likewise a comedian, and have applied the reproof to this character. (de Orat. II. 59; Diomed. lib. III. p. 486.)

we meet with expressions of the highest esteem, particularly respecting *Æsopus* and *Roscius*, not only declared in writing, but also bestowed before the Roman people. "*Ita dignissimus,*" says Cicero of *Roscius*, "*est scena propter artificium, ut dignissimus sit curia propter abstinentiam—Eundem tu honoris causæ appellabas, et virum primarium esse dicebas.*" Of *Æsopus*: "*Summus artifex, et mehercule semper partium in re publica optimarum.*" These are the words of the most illustrious statesman of his age, most jealous to preserve his public dignity, and always mindful of immortalising his glory. If we, in addition to these judgments, add the circumstance, that the same statesman, with others of his time, cultivated the oratorical art in the schools of celebrated performers, and likewise the care with which Roman authors have rendered immortal the names of distinguished actors, so that those of *Roscius* and *Æsopus* will still be recorded when *Talma* and *Garriek* are forgotten, we may, without exaggeration, pronounce, that tragic performers, at that period when the tragic art preserved its dignity, enjoyed higher regards at Rome than in any country of modern times.

After these remarks, the following questions, "What interest did the Roman people take in the theatre? how did the Roman theatre contribute to the cultivation of taste and manners? in a word, how far did the Roman theatre obtain a character of nationality?" cannot but be very interesting; and the more so, as, on the one hand, some distinguished critics have asserted, that in consequence of the *Fescennine* and *Attellanean* farces, and the cruel plays of the gladiators, the Roman people had lost all taste for dramatic performances, which were only relished by the higher orders; and, on the other, some scholars have insinuated, that the Roman tragedy, transplanted from Greece into Italy, without any connexion with Roman history, life, and political interest, could not possibly become national; whilst at Athens, the theatre had been, not merely a phenomenon in the range of the fine arts, but also a true national Institution. The clearing up of this question will at once pave the way to some observations on the second epoch of Roman tragedy, always tracing, as in the above discussion, our assertions to historical testimonies.



NOTES ON THE ANTIGONE.

[Continued from No. LXIII.]

443. οὐκ ἀπαρνοῦμαι τὸ μή] sc. τὸ μὴ δεδρακέναι. After verbs of denying, the negative is joined to the verb denying the fact, which negative cannot be translated in English.

451. ἡ ξύνοικος... Δίκη] Justice is ascribed to Jupiter as his assessor in

CE. C. v. 1382. Δίκη ξύνεδρος Ζητὸς ἀρχαίοις νόμοις.
and in

Pind. Olymp. viii. 28. σῶταιρα Διὸς Ξένου πατέρος Θέμις.

454. ἀγγραπτα κἀσφαλῇ θεῶν νόμιμα] The unwritten and immutable laws of God,—those principles of right and wrong which are not invented by men, and inscribed on waxen tablets, but which are eternally written on the fleshy tablets of the human heart.

CE. R. 863. εἴ μοι ξυνεῖη φέροντι μοῖρα
τὰν ἄσπετον ἀγνείαν λόγων
ἔργων τε πάντων, ὧν νόμοι πρόκεινται
ὑψίποδες, οὐρανίαν
δι' αἰθέρα τεκνωθέντες, ὧν Ὀλυμπος
πατὴρ μόνος, οὐδέ νιν
θνατὰ φύσις ἀνέρων
ἔτικτεν, οὐδὲ μάν ποτε
λάβα κατακοιμάσει.

Cic. pro Milone §. iii. Est enim hæc, Judices, *non scripta*, sed nata lex; quam non didicimus, accepimus, legimus; verum ex naturâ ipsâ arripuimus, hausimus, expressimus: ad quam non docti, sed facti; non instituti, sed imbuti sumus.

See Demosth. περὶ στεφάνου, §. 83.

458. ἐγὼ οὐκ] These two words form an iambus.

461. εἰ δὲ τοῦ χρόνου] Cæsar, act iii. sc. 1.

Cas. Why he that cuts off twenty years of life,
Cuts off so many years of fearing death.

Brut. Grant that, and then is death a benefit.

463. ὅστις γὰρ...] The same sentiment occurs in many writers, and is indeed the language of complaint under affliction.

Soph. Electr. 820. πρὸς ταῦτα, καινέτω τις, εἰ βαρύνεται,
τῶν ἔνδον ὄντων ὡς χάρις μὲν, ἣν θάνατος,
λύπη δ' εἰάν ζωῆ τοῦ βίου δ' οὐδεὶς πόθος.

Soph. ap. Stob. Serm. 120. θανεῖν ἀριστόν ἐστιν, ἢ ζῆν ἀθλίως.

Prom. v. 749. Io says, *κρείσσον γὰρ εἰσάπαξ θανεῖν*

** Ἡ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.*

Sallust. Catil. §. 51. Cæsar is made to say—in luctu atque miseriis mortem ærumnarum requiem non cruciatum esse.

St. Paul gives a much higher motive for his desire to die—

ἐμοὶ μὲν ζῆν Χριστὸς, καὶ τὸ θανεῖν κέρδος ἐστὶ.

Memoriter laudo.

466. *ἀλλ' ἂν, εἰ . . . κείνοις ἂν ἤλγουν*] Here the first *ἂν* seems to be redundant, unless it communicates additional conditionality as connected with the dependent sentence—*εἰ τὸν ἐξ ἐμῆς . . .* The repetition of this particle, with the optative mood especially, is very common; sometimes, as here, with the indicative, and also with the infinitive.

467. *ἀδαπτον ἠνεχόμεν*] This reading is adopted by Brunck from Pierson. ad Mærid. p. 176. though it leaves an anapæst in the 5th place. Some Mss. and the Aldine edition have *ἠνεχόμεν*, which, with *ἠσυχόμεν*, Porson calls 'portenta.' Suppl. ad Præf. xvii. Other Mss. have *ισυχόμεν*, which Porson would have considered to be right, unless Eustath. ad Il. E. p. 529, 18=400, 52. had given the true reading *ισυχόμεν*.

470. *σχεδόν τι*] This phrase seems to be used in order to soften the acerbity of the subsequent remark. So Electr. Soph. 609.

Εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,

σχεδόν τι τὴν σὴν οὐ καταισχύνα φύσιν.

471. *δηλοῖ*] Sc. *ἐαυτό*. The active is here put for the middle, as in Hec. 911. *μολπᾶν δ' ἀπο καὶ χαραιοῶν θυσιᾶν καταπαίσεις* [sc. *ἐαυτὸν*] *πόσις ἐν θαλάμοις ἔκειτο*.

Phœn. *Ὅ δ' ἤδονῃ δούς.*

Orest. 288. *καὶ νῦν ἀνακάλυπτ' ᾧ κασίγνητον κᾶρα.*

472. *εἴκειν δ' οὐκ*] The conduct of Antigone corresponds with the advice given to Æneas by the Sibyl. Æn. vi. 95.

Tu ne cede malis: sed contra audentior ito,

Quam tua te fortuna sinet.

So Hor. Od. ii. 10. *Rebus angustis animosus atque*

Fortis appare.

486. *ἀλλ' εἴτ' ἀδελφεῆς*] "But whether she be the daughter of my sister, or of a woman more nearly related to me than Hercian Jove, who is every thing to us." Jupiter called Hercian, from *ἔρκος*—because he presided over family connections.

493. *φιλεῖ δ' ὁ θυμὸς*] And the mind of those who contrive in secret any thing wrong is wont to be first [i. e. before any thing else] detected as traitorous.

So Menand. *Ὅ συνιστορῶν αὐτῷ τι, καὶ ἢ θρασύτατος,*

Ἡ σύνεσις αὐτὸν δειλότατον εἶναι ποιεῖ.

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NO. LXIV.

R

and Ov. Met. ii. 447.

Heu quam difficile est crimen non prodere vultu.

505. γλῶσσαν ἐγκλείσοι] Shut their *mouths*. But here γλῶσσαν is properly used with ἐγκλείσοι, for the complete sentence would be, εἰ μὴ φόβος κλείσοι γλῶσσαν ἐν στόματι.

509. ὑπὶλλουσι] This word is explained by the Schol. to mean συγκελεύουσι.

514. πῶς οὖν] Reiske interprets this passage: Why then do you pay to him (Polynices) an impious honor, contrary to the laws.

519. τοὺς νόμους ἴσους] ἰσοτιμία γὰρ ἐν Ἀίδου, καὶ ὅμοιοι ἅπαντες.

Lucian. Dial. Mort.

520. ὁ χρηστὸς] Sc. ποθεῖ, which word is in the preceding line.

526. καὶ μὴν] This passage has exercised the ingenuity of critics; but if the comma be taken away after ὑπερ, and a colon placed at εἰβομένη, there will be no difficulty, or objection of consequence. The introduction of a fresh person on the stage by means of καὶ μὴν or ὅδε, or both, is frequently done without a verb, as Hipp. 170.

ἀλλ' ἦδε τροφὸς γεραιὰ πρὸ θυγῶν
τήνδ' ἐκομίζουσ' ἔξω μελάρων,

and in writing this, it is not improbable to suppose that Euripides had this passage of the *Antigone* in his mind; so thinks Prof. Monk.

527. φιλάδελφα . . . δάκρυ] Tears of affection for her brother.

532. μ' ἐξέπινες] In the *Electra* of Soph. v. 784. Clytemnestra, without employing the metaphor of the snake, uses the word ἐκπίνω:

ἦδε γὰρ μείζων βλάβη
ξύνοικος ἦν μοι, τοῦμόν ἐκπίνουσ' ἀεὶ
ψυχῆς ἄκρατον αἷμα.

537. ξυμμετίσχω καὶ φέρω τῆς αἰτίας] This genitive is governed either of ξυμμετίσχω or of μέρος understood after φέρω. The government is the contrary to that in Prom. v. 331.

πάντων μετασχαῖν καὶ τετολμηκῶς ἐμοί,

because πάντων naturally depends on the verb to which it is nearest in position. But to both passages the rule laid down by Porson, Med. 734., is applicable: "When two verbs governing different cases are equally referred to the same noun, the Greeks, to avoid the unpleasant repetition of the proper noun or pronoun, place it only once in the case required by one of the verbs, and omit the government required by the other."

538. ἑάσει τοῦτό γ' ἡ δίκη σ'] ἑάω here governs two accusatives: ἑᾶ τοῦτο and ἑᾶ σε, separately, are proper—why not conjointly? R. P. Phaen. 300.

Soph. Trach. 49.

πολλὰ μὲν σ' ἐγὼ
κατεῖδον ἤδη πανδάκρυτ' δδύρματα
τὴν Ἡράκλειον ἔξοδον γοωμένην.

546. ἃ μὴ ἴθιγες ποιῶ. σεαυτῆς] Verbs of touching govern a genitive case; therefore we should have regularly expected ἄν, though it probably would have violated the laws of metre, as μήθ' ἃ are so intimately connected that they may be considered as almost forming one word. There are two ways of explaining the government of ἃ: (1) either by attraction to ταῦτα the acc. understood after ποιῶ; or (2) by recollecting that verbs which govern a genitive or dative regularly, take after them an acc. of a neuter adjective. Of the former construction, where the relative takes its case by attraction from its antecedent, instances occur in almost every page of Greek. Of the latter, see Hec. 50.

τοῦμόν μὲν οὖν ὅσονπερ ἤβελον τυχεῖν,
ἔσται.

τυγχάνω generally governs a genitive; here we have ὅσονπερ, though ὅσονπερ would have equally suited the metre.

547. ἀρκέσω θνήσκουσ' ἐγώ]

Ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν.

Alc. 393.

552. ἀλλὰ νῦν] ἀλλὰ when not placed at the head of a sentence, and sometimes when it is, denotes *saltem*.

Hec. 391.

Ῥυμῆς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε.

and Soph. Electr. 412. Ὡ θεοὶ πατῆροι, ξυγγένεσθέ γ' ἀλλὰ νῦν.

See Hoog. part. p. 24.

565. ξὺν κακοῖς . . . κακά] The tragic writers repeated κακὸς, δειλῆαιος, and other terms expressive of distress, in order to increase the pathos or effect.

CE. R. 248. κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον.

Aj. 866. πόνος πόνῳ πόνον φέρει.

Hec. 204. σκύμνον γάρ μ' οὐρειθρέπταν,
μόσχον, δειλαία, δειλαίαν
εἰσόψει χειρὸς ἀναρπαστὰν
σᾶς ἄπο.

566. τί γὰρ μόνῃ μοι τῆσδ' ἄταρ βιώσιμον;] *What is life worth.* βιώσιμον is expressed, Hec. 167., by βίος ἀγαστὸς ἐν φάει.

Hor. Od. ii. 17. Ah! te meæ si partem animæ rapit

Maturior vis, cur moror altera,

Nec carus æque, nec superstes

Integer?

Aj. 393. Tecmessa says, τί γὰρ δεῖ ξῆν με σοῦ τεθηκότος;

See above 548.

568. κτανεῖς νυμφεῖα] The plurals of neuter nouns denoting

abstract ideas, are frequently used in the tragic writers as designating individual persons. *νυμφεῖα* here means 'the bride.'

Hipp. 11. Ἰππόλυτος, ἀγνοῦ Πιθέως παιδεύματα.

Orest. 1051. καὶ μνήμα δέξαιθ' ἐν, κέδρου τεχνάσματα.

See Porson's note on this last line for further instances.

576. δεδογμέν'] δεδογμένα here and v. 677. is put for the singular, as *ξυγγνωστὰ* in the Med. 701.

ξυγγνωστὰ μὲν γὰρ ἦν σε λυπεῖσθαι, γύναι.

and ἄσημα, Hipp. 269.

ἄσημα δ' ἡμῖν, ἥτις ἐστὶν ἡ νόσος.

So Virg. *Æn.* i. 667.

Frater ut *Æneas* pelago tuus omnia circum

Littora jactetur, odiis Junonis iniquæ,

Nota tibi.

For more instances see Herod. i. 91. Thuc. i. 125. iii. 88. Herod. iii. 109. ix. 2. Philoct. 524. Hec. 1230.

579. ἀνειμένας] "And after this, or, from this time these women ought not to be *at large*," or "after this time these damsels ought to be *women* (and not allowed to come forth in public) and not (*μηδὲ*) *left to their own discretion*. The Schol. explains ἀνειμένας by *μηδ' ἐλευθέρας καὶ ἀπολελυμένας ἀλλὰ δεσμίους*.

So Clytæmnestra accuses her daughter Electra of being ἀνειμένη.

Electr. Soph. 516. ἀνειμένη μὲν, ὡς θοίκας, αὐ στρέφει.

580. ὅταν πέλας . . . τοῦ βίου] We should more regularly expect πέλας τῷ βίῳ : but the genitive is here used in the sense of *with respect to*—πέλας [περὶ] τοῦ βίου. Thus also ἐγγὺς, προσπελάζεσθαι, ἐμπελάζεσθαι. Trach. 17.

πρὶν τῆσδε κοίτης ἐμπελασθῆναι ποτε.

For the sentiment—Virg. *Æn.* viii. 556.

propiusque periclo

It timor.

So Quint. Curt. lib. 3. Cæterum ut solet fieri, cum ultimi discriminis tempus adventat, in solitudinem versa fiducia est.

582. κακῶν ἄγευστος] ἄγευστος, taken in an active sense; verbal nouns in *τος* have frequently both an active and a passive signification—

Æ. C. 1521. ἄθικτος ἡγητῆρος—without touching his guide.

Æ. R. 968. ἄψαυστος ἔγχους—never touched a sword.

Cf. Alc. 174. Hec. 1125. Phœn. 218.

The *tasting* of evils is a very common expression in the tragic writers. The Schol. on Hipp. 659. explains γεγευμένος by πεπειραμένος; but the phrase is perfectly intelligible without such interpretation.

Hec. 375. ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν.

Herc. F. 1356. Ἀτὰρ πόνων δὴ μυρίων ἐγευσάμην.

Trach. 1103. Ἄλλων τε μόχθων μυρίων ἐγευσάμην.

589. ἔρεβος ὕφαλον] The gloom from the bottom of the sea, or gloom such as prevails at the bottom of the sea.

590. κυλίνδει βυσσόθεν . . .]

Continuo venti volvunt mare, magnaue surgunt

Æquora.

Æn. iii. 196.

596. γενεὰν γένος] γένος, the particular generation; γενεά, the general stock: "nor does a particular generation alter the general stock."

El. Soph. 142. ἐν οἷς ἀνάλυσίς ἐστιν οὐ-
δεμία κακῶν.

611. τό τ' ἔπειτα . . .] Much pains have been taken to explain τὸ ἔπειτα in the sense of 'the present,' as the context seems to require; (the three times are more distinctly marked in Homer Il. A. "Ὅς τ' ἤδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα). Schaeffer explains the words by *instans tempus*, the time which immediately succeeds the present moment, and then it will not materially differ from the *present*. The preposition in ἐπαρκέσει governs τὸ ἔπειτα. τὸ μέλλον κ.τ.λ. translate "the following will be sufficient, (will be found applicable to)."

619. πρὶν πυρὶ] "And it [sc. ἀπάτα κουφονόων ἐρώτων] comes on the inexperienced, until he has brought his foot near the hot fire of affliction," and then, by experience of disappointment, he is no longer deceived by treacherous hope.

620. ἐκ του] Dan. Heinsius observes in *Lectonibus Theocriteis*, chap. 20, that, when the ancients quoted a proverb, the author of which was unknown, they premised their quotation by ὡς λέγουσιν οἱ σοφοί, or ὡς σοφὸς εἶπεν: the same remark will apply to ἐκ του, sc. ἐκ τινος τῶν παλαιῶν σοφῶν, because it is not known which of the ancient philosophers was the promulgator of this 'saw.'

622. τὸ κακὸν . . .] This notion, that Jupiter perverts the understandings in order to make them do wrong, is found in several parts of the Greek writings:

In a passage attributed by some to Euripides,

Ὅταν δὲ δαίμων ἀνδρὶ πορσύνῃ κακά,
τὸν νοῦν ἔβλαψε πρῶτον.

Æsch. in a fragment preserved by Plutarch and Eusebius:

θεὸς μὲν αἰτίαν φύει βροτοῖς,

Ὅταν κακῶσαι δῶμα παμπήδην θέλῃ.

We may add the lines from Lycurgus against Leocrates:

Ὅταν γὰρ δαίμων δαιμόνων βλάβῃ τινά,
τοῦτ' αὐτὸ πρῶτον, ἔξαφαιρεῖται φρενῶν
τὸν νοῦν τὸν ἐσθλόν, εἰς δὲ τὴν χεῖρα τρέπει

γνωμὴν, ἵν' εἶδῃ μηδὲν ὧν ἀμαρτάνει.

The Latin adage, Quos Jupiter perdere vult, prius dementat, is probably nothing more than a translation of the passage in Euripides given above. See Heyne. II. ix. 116.

623. ἔμμεν] The Doric form for εἶναι.

631. μαντέων ὑπέρτερον] This is a proverbial expression, denoting the certainty of the information which they would receive; it would be clear, not veiled in obscurity like the communications of prophets.

632. ἄρα μὴ] μὴ can have no place here, because it was not likely that Hæmon would be angry with his father, if he had not heard of the decree against his betrothed wife. Herman altered μὴ into μοι—μοι being taken in a redundant sense. But Hoogeveen says, that μοι and σοι are never redundant except when they convey some latent meaning, marking some authoritative expression or some tender feeling; neither of which applies here. Schaeffer reads δὴ. τελείαν ψῆφον . . . τῆς μελλονύμφου] This genitive is connected with ψῆφον, “with respect to your future bride:” supply περί.

Aj. 998. ὀξεῖα γὰρ [περί] σου βάξις.

635. σός εἰμι] τῷ σῷ θελήματι ὑπέικω. Schol.

637. ἀξίως] The adverb is here used in the sense of the noun adjective, so in Hec. 719.

τάκειθεν γὰρ εὖ
πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστίν καλῶς—for καλόν.

643. ὡς καὶ τὸν ἐχθρόν] The same reason for having children is beautifully given by the Psalmist, Ps. cxxvii. 5. “Like as the arrows in the hands of the giant, even so are the young children. Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate.”

647. πολλὸν δὲ τοῖσιν ἐχθροῖσιν γέλων] To be ridiculed and laughed at by an enemy was considered the greatest disgrace that could befall a man. Medea, to avoid this ignominy, slew her children. See Med. 384, 405, 792. Megara in Herc. F. 285. says that the ridicule of a foe was worse than death itself:

Ἡμᾶς δ' ἐπειδὴ δεῖ θανεῖν, θνήσκειν χρεῶν,
Μὴ πυρὶ καταξανθέντας, ἐχθροῖσιν γέλων
Διδόντας, οὐμολοῦν τοῦ θανεῖν μείζον κακόν.

And a fragm. of Eurip. in Stob. Tit. xci. from the Cressa:

Λύπη μὲν ἄτῃ περιπεσεῖν αἰσχρὰ τινί·
Εἰ δ' οὖν γένοιτο, χρὴ περιστεῖλαι καλῶς
κρύπτοντα, καὶ μὴ πᾶσι κηρύσσειν τάδε·

Γέλως γὰρ ἐχθροῖς γίνεται τὰ τοιάδε.

658. πρὸς ταῦτα] Propterea. πρὸς τούτοις, præterea.

672. ἀναρχίας] Eteocles speaks in the same manner, S. Theb. 226.

πειθαρχία γὰρ ἐστὶ τῆς εὐπραξίας

Μήτηρ, γυνὴ σωτήρος.

675. τροπὰς καταβρῆγγνυσι] The Schol. explains καταβρῆγγνυσι by the words ἐξαίφνης ποιεῖ, "This suddenly produces the routes of armies;" but καταβρῆγγνυσι can scarcely bear this signification: τροπὰς seems more probably to be the accusative of the result produced by the verb which governs it:—"breaks whole armies and causes their flight."

677. ἀμυντέ] ἀμυντέα and ἡσσητέα, the plural for the singular, see above v. 576.

681. ἡμῖν μὲν . . .] Similarly in the Phœn. 500. the chorus remarks:

ἔμοι μὲν, εἰ καὶ μὴ καθ' Ἑλλήνων χθόνα

τετράμμεθ', ἀλλ' οὖν ξυνετά μοι δοκεῖς λέγειν—

which Valckenaer thinks was taken by Euripides from this place of Sophocles.—Qu. Was it worth stealing?—This sagacious chorus, at the end of Hæmon's speech, discovers, in another distich, that both father and son had made wonderful speeches.

686. οὐτ' ἂν δυνάμην, μήτ'] Mark the difference between οὐτε and μήτε in this line: the first asserts a fact, I shall not be able; the second, with the optative mood, contains a prayer, Nor may I learn. Grammarians say, οὐ negat simpliciter, μὴ vetat et prohibet.

689. λέγει τις, ἡ πράσσει τις] The repetition of the pronoun is not unusual.

Orest. 1216. φύλασσε δ', ἣν τις, πρὶν τελευτηθῇ φόνος,
ἡ εὐμαχός τις ἡ κασίγνητος πατρός
ἐλθὼν ἐς οἶκους φθῇ.

So Trach. 945. ὥστ' εἴ τις δύο

ἡ καὶ πλείους τις ἡμέρας λογίζεται,
μάταιός ἐστιν· οὐ γὰρ ἐστ' ἡ γ' αὐρίον,
πρὶν εὐ πάθῃ τις τὴν παροῦσαν ἡμέραν.

691. λόγοις τοιούτοις] In consequence of such reports as you will not be delighted to hear. This dative of the cause occurs above v. 391.

ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.

in consequence of your threats with which I was then stormed.

699. χρυσοῦς] Golden, splendid, λαμπρᾶς ὑπερβολικῆς. Schol.

700. ἐπέρχεται] Proceeds against you.

703. εὐκλείας τέκνοις ἄγαλμα] ἄγαλμα εὐκλείας is a phrase similar to εὐκλείας στέφανος.

Aj. 465. ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν.
and Eurip. Suppl. 315.

πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν.

704. ἢ τί πρὸς παίδων πατρί;] This member of the sentence is elliptical: What can be a greater glory to a father from his sons, than their prosperity? τί ἄγαλμα μεῖζον πατρὶ πρὸς παίδων ἢ παίδων θαλλόντων; and thus the Schol. explains it. οὐδὲ ὁ πατὴρ μεῖζονα ἄλλην χάριν πρὸς τῶν παίδων δέχεται, ἢ εὐτυχοῦντας τούτους ὄρῶν.

707. ὅστις γὰρ . . . οὔτοι] The instances are frequent in which ὅστις refers to a plural. Professor Monk Hipp. 78. has given many from a Ms. note of Professor Porson.

Androm. 179. 'Αλλ' εἰς μίαν βλέποντες εὐναίαν Κύπριν,
στέργουσιν, ὅστις μὴ κακῶς οἰκεῖν θέλει.

This Barnes calls an enallage of number—ὅστις for οἵτινες or ὅστις αὐτῶν.

Hec. 359. ἔπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας
τύχοιμ' ἂν, ὅστις ἀργύρου μ' ὠνήσεται.

Eur. Electr. 933. κακείνους στυγῶ
τοὺς παῖδας ὅστις τοῦ μὲν ἄρσενος πατρὸς
οὐκ ὠνόμασται, τῆς δὲ μητρὸς, ἐν πόλει.

Tibullus has used this Græcism, i. 6, 39.

Tunc procul absitis, quisquis colit arte capillos,
Effluit effuse cui toga laxa sinu.

Terent. in the prolog. Eun.

Si *quisquam* est, qui placere se studeat bonis
Quam plurimis et minime multos lædere,
In *his* poeta hic nomen profitetur suum.

715. αὐτως δὲ ναὸς] A similar illustration is found in Orest. 698.

καὶ ναῦς γὰρ, ἐνταθεῖσα πρὸς βίαν ποδὶ,
ἔβαιψεν, ἔστη δ' αὐθις, ἦν χαλᾶ πόδα.

719. γνώμη γὰρ] Sophocles seems to have had in his mind the following passage of Hesiod: "Εργ. καὶ 'Ημέρ. 290.

οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα νοήσει
φρασσόμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ἦσιν ἀμείνα.
ἔσθλός δ' αὖ κακείνος, ὃς εὖ εἰπόντι πίθεται.
ὃς δὲ κε μήθ' αὐτῷ νοέη μήτ' ἄλλου ἀκούειν
ἐν θυμῷ βάλλεται ὃδ' αὐτ' ἀχρήσιος ἀνὴρ.

Cicero has imitated this, Orat. pro Cluentio, 31.

"Sapientissimum esse dicunt eum, cui quod opus sit ipsi

veniat in mentem : proxime accedere illum, qui alterius bene inventis obtemperet."

Herod. vii. §. 16. "Ἴσον ἐκεῖνο, ὃ βασιλεῦ, παρ' ἐμοὶ κέκριται, φρονέειν τε εὖ, καὶ τῷ λέγοντι χρηστὰ θέλειν πείθεσθαι.

722. εἰδ' οὖν] εἰδ' οὖν [μὴ τοιοῦτος πέφυκε] This ellipse, like εἰ δὲ μὴ, εἰδὲ μὴ γε, conveys the idea of a supposition opposed to one contained in the preceding sentence : Demosth. περὶ παραπρεσ. ὁ ὑπὲρ ὑμῶν γράψας μὴ ἄγειν ἐν τῷ πολέμῳ πρὸς τὸν Φίλιππον ὄπλα· εἰ δὲ μὴ, θανάτῳ ζημιοῦσθαι, ἀπόλωλε καὶ ὕβρισταί. Thuc. i. §. 28.

So Matth. ix. 17. Luke x. 6. John. xiv. 2. 11.

724. σέ τ' . . . σέ τ'] The first σέ refers to Creon ; the second to Hæmon.

731. εὐσεβεῖν εἰς τοὺς θεοὺς] The Greeks said indifferently εὐσεβεῖν τοὺς θεοὺς, and εὐσεβεῖν εἰς τοὺς θεοὺς. Valckenaer. Phœn. 1331. and Porson. Phœn. 1340.

734. ἡμῖν ᾧ 'μὲ χρῇ] Observe the change from 1st pers. plur. to 1st person sing. which is not uncommon : below 1194.

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PART II.—[Concluded from No. LXIII.]

THE subject of Chap. xiii. "The Death of the Body," gives rise to the question, whether it is the body alone, or the whole man which dies ; in other words, whether the soul sleeps during the interval between death and resurrection, or exists in a state of consciousness. We are sorry that we are not able to extract the whole of the able and highly interesting discussion in which Milton advocates the doctrine of the sleep of the soul, and re-

plies to the arguments drawn from Scripture against it; part of it, however, we must transcribe, for the sake of the classical allusions, and the biblical criticism there contained.

Locus secundus est Eccl. xii. 9. *spiritu redeunte ad Deum, qui dederat illum*. Atqui ne hinc quidem quod volunt evincitur; *ad Deum enim redire*, late admodum necesse est accipi; quandoquidem improbi non ad Deum, sed a Deo in morte procul abscedunt: et supra dixerat, cap. iii. 12. *horum unumquodque ire eundem locum*: et omnium prorsus animalium spiritum dicitur Deus et dedisse et ad se recipere, dum corpus ad pulverem revertitur. Job. xxxiv. 14, 15. *si—spiritum ejus et animam ejus ad se reciperet, exspiraret omnis caro simul, et homo in pulverem reverteretur*. Psal. civ. 29, 30. idem. Quanto rectius Euripides vel insciens hunc locum interpretatus est in Supplicibus:¹

ἄθιν δ' ἱκαστοὶ εἰς τὸ σῶμα' ἀφίκετο
 ἰνταῦθ' ἀπῆλθε, πνῦμα μὲν πρὸς αἰθέρα,
 τὸ σῶμα δ' εἰς γῆν

hoc est, soluta pars quæque in sua redit principia, in sua elementa: quod etiam ab Ezechiele confirmatur, cap. xxxvii. 9. *a quatuor ventis adveni O spiritus*; certe igitur spiritus hominis illuc abierat, unde est reversus. Hinc puto Matt. xxiv. 31. *congregabunt electos ejus a quatuor ventis*; quidni tam spiritus electorum, quam minutissimos corporum pulvisculos, in diversas nonnunquam regiones longissime difflatos? Idem censendum de 1 Reg. xvii. 21. *revertatur quæso anima pueri*. Quamquam et iste modus loquendi vulgaris ad omnem animæ defectionem adhiberi solet: Judic. xv. 19. *rediit spiritus ejus et vixit*. 1 Sam. xxx. 12. idem. Nam certe mortuis omnem vitæ existentiam adiungunt multa scripturæ loca, quorum aliquot modo protulimus: sed apertissime huic objectioni satisfaciunt quæ supra de interitu spiritus attulimus. pp. 198—9.

Quartus locus est Philipp. i. 23. *cupiens dissolvi et cum Christo esse*. Ut taceam incertam et variam verbi ἀναλῦσαι versionem, quod nihil minus quam dissolvi significat, respondeo, tametsi Paulus summam statim adipisci perfectionem et gloriam, veluti ultimum suum finem, cupiebat, quod et omnes pro se cupiunt, non continuo demonstrari cujusque animam elapsam corpore, vel cælo vel inferno sine mora recipi: *esse enim cum Christo* cupiebat nempe in adventu ejus, quem omnes fideles quam primum adfore et cupiebant et expectabant: sic navigaturus cupit solvere et esse in portu, itineris interjecti mentionem vix facit. Quod si tempus nullum sine motu, unde qui apud heroas dormire dicebantur, momentum quo somnum inierunt momento quo excitati sunt connectebant, intermedium omne eximentes, Arist. Phys. l. iv. c. 11. quanto magis illis qui mortui sunt, quicquid intercedit temporis perit: unde mori et esse cum Christo eodem fieri momento sentietur. Quando autem erit ut tandem simus cum Christo, Christus ipse disertissime docet, Joan. xiv. 3. *quum profectus fuero et paravero vobis locum, rursum veniam et assumam vos ad meipsum: ut ubi ero ego et vos sitis*. pp. 199, 200.

Septimus locus est Luc. xxiii. 43. *tum dixit ei Jesus, Amen dico tibi, hodie tecum eris in paradiso*. Multos variis de causis exercuit hic locus, usque eo ut interpunctionem etiam tollere non dubitarint; ut si sic scriptum esset, *dico tibi hodie*, id est, etiamsi hodie miserrimus et con-

¹ Eur. Suppl. 532. Edit. Beck.

temptissimus videar esse omnibus, tibi tamen dico, atque confirmo, fore te mecum in paradiso; id est, in loco aliquo amœno (nam paradisos proprie cœlum non est) sive statu cum animæ tum corporis spirituali: quemadmodum cæteri, Matt. xxvii. 52, 53. in illo enim terræ motu, eodem die, non triduo post, ut vulgo creditur, monumenta aperta sunt, mortui surrexerunt, et egressi sunt, v. 52. καὶ ἔξελθόντες, *egressi cum essent*, post resurrectionem demum Christi introierunt in sanctam urbem: cum ejusmodi enim interpunctione veteres Græci ista legebant Erasmo teste: et Syrus plane sic; *et egressi sunt, et post resurrectionem ejus ingressi sunt* &c. Status ille resurgentium sanctorum cum animæ tum corporis spiritualis, non immerito quidem Paradisos dici potuit, in quo bonum illum latronem cæteris sanctis fuisse aggregatum sine noxa equidem existimem: nec *hodie* stricte sumi necesse est, sed tempus breve modo intelligi, ut 2 Sam. xvi. 3. Heb. iii. 7. Utcunque hæc sint, ob unum difficillimum et non satis intellectum locum tot clarissima testimonia repudiari non debent. pp. 200—1.

We must again pass over several chapters, contenting ourselves with pointing the attention of our readers to an *excursus* in Chap. xiv. p. 207—212, on the union of the divine and human natures in Christ; an able vindication of the doctrine of universal redemption, Chap. xvi. 226—229; and the remarks on justification by faith, and on final perseverance, Chap. xxii. 271—274, and Chap. xxv. p. 288—293, both which subjects are treated with that discrimination, good sense, and regard to the general tenor of Scripture rather than of disconnected texts, which usually characterise the treatise. From the first-mentioned of these disquisitions alone we quote a few sentences:

Tantum itaque mysterium cum sit, vel hinc imprimis monemur ne quid de eo temere, ne quid audacter, philosophicis nixi nugis, affirmemus; ne quid de nostro adjiciamus, ne quid ex ipsa scriptura proferamus quod infirmari facile possit, evidentissimis quibusque locis, paucioribus licet, contenti. Hæc si audiamus, et in veritate sola, missis metaphysicorum commentis, acquiescere velimus, quot disputationibus prolixis et portentorum plenis finem imponemus; quot hæresium materiam occasionemque amputabimus; quot immensa volumina theologorum ex Dei templo velut inquinamenta ac rudera ejiciemus! Christiana fide, quæ quidem ad salutem nobis necessaria proponitur, nihil planius, nihil rationi congruentius profecto esset, nihil vel ad infimi cujusque captum accommodatius, si in divinis rebus divinas duntaxat auctoritates adhibere, et intra sacros libros continere sese reformati etiam doctores adhuc satis didicissent. Nam quæ necessaria sunt, nullis perplexa controversiis, facile perciperemus; quæ mysteria sunt, mysteria esse intemerata pateremur, ut ultra quam fas est investigare vereremur. pp. 207—8.

And again:

“Res quidem uti sic se habeat, satis sibi constat; modus ignoratur, et ignorari certe præstat quod Deus ignoratum vult. —Quanto satius igitur est scire hoc tantum, mediatorem nostrum Dei Filium carnem esse factum, Deum atque hominem et

dici et esse; quo autem modo, quoniam Deus id non ostendit, desinere argutari, et sapienter potius nescire."

We cite these passages to show that Milton was diametrically opposed to those religionists who deny the existence of mysteries in Christian theology; a class with whom, nevertheless, attempts will probably be made to confound him. Chap. xxvii. "Of the Gospel, and of Christian Liberty;" treats chiefly of the abolition of the law of works, and the substitution of the law of love; a favorite tenet with Milton, and which is here powerfully advocated. Chap. xxviii. "On the Outward Sealing of the Covenant of Grace," contains, amongst other particulars, a defence of infant baptism. The following from the same chapter, on the Romish mass, is remarkable for its force, and brevity, (qualities in which Milton excelled), and concludes with a striking sentence.

Missa papistica a coena Dominica longe discrepat. 1^{mo}. Hæc instituta est a Domino, illa a pontifice. 2^{do}. Hæc in memoriam Christi semel, idque a semetipso unico sacerdote oblata, Heb. vii. 24, 25, 27. et ix. 15, 25, 26. et x. 10, 12, 14; at missa est oblatio ipsa quotidie, idque a sacrificulis innumeris facta. 3^{to}. Christus æ non in sacra coena, sed in cruce obtulit; in missa Christus quotidie a sacerdote sacrificatur. 4^{to}. In coena Dominica adfuit ipsum corpus Domini vivi factum ex Maria virgine; in missa creari repente ex pane fingitur a sacrificulo quatuor verborum demurmuratione, *hoc est corpus meum*, et creatum statim frangi. 5^{to}. In sacra coena vera substantia panis et vini, sicut et nomen, post consecrationem manet; in missa, si credimus, externa tantum species manet, nova utriusque metamorphosi in corpus Domini confecta. 6^{to}. In sacra coena, Christi mandato, e poculo biberunt omnes; in missa poculum negatur laicis. Missa denique sanctum Christi corpus perperessionibus ac miseriis omnibus perfunctum a summo exaltationis gradu, a dextra Dei Patris ad statum humiliationis multo quam antea miseriorem atque indigniorem in terras retrahit, rursus frangendum, comminuendum, commolendum etiam brutorum morsibus exponit; per omnes denique viscerum meatus ac foeditates excoctum, quod dictu horrendum est, in latrinam extrudit. pp. 329—30.

The remainder of the first book is chiefly occupied with the subject of the visible church, its ministry, and its discipline. Here the system of Independency is developed, briefly indeed, but completely, perspicuously, and explicitly. The most remarkable passages are the attack in p. 335 on the Romish claims of primacy; p. 359, on tithes; and Chap. xxx. "On the Holy Scripture," which contains some curious matter. The concluding chapter of this book, "On perfect Glorification," including the subjects of the resurrection, the general conflagration, the final judgment, and the future state, though consisting of little more than a set of plain propositions, followed by an accumulation of Scripture texts, is full of interest, from its connexion

with many of the principal subjects of his epic poem. We look on it, as we should on the quarry out of which some immortal work of art had been shapen.

We have already, perhaps, exceeded our bounds, and therefore must abstain from any thing like an analysis of the second book, or even a recapitulation of its subjects. The discussions it contains are as follows: on works of supererogation, p. 391; on the question, whether a promise of secrecy, &c. extorted by a robber, is to be observed, p. 430; on the true meaning of the word blasphemy, p. 441; on the question, whether the institution of the Sabbath is to be considered as still in force, p. 449; on the true definition of falsehood, p. 493; on the lawfulness of usury, p. 507; on religious liberty, p. 528; and on the question, whether obedience is due to the commands of a tyrant in matters contrary to justice, p. 530.

We shall conclude our account of this work, by quoting a few of the more remarkable sentences.

“*Dicta est autem (arbor) scientiæ boni et mali ab eventu: post eam enim degustatam, non malum tantummodo scimus, sed ne bonum quidem nisi per malum. Quis enim fere virtutis usus, quæ lux est, nisi in malo?*” p. 161.

The following is perhaps the only instance, in the present work, of an allusion to the circumstances of the times. The ministers alluded to were of the presbyterian establishment.

“*Tales permulti hodie de grege in gregem per causas fere levissimas toties desultant atque fugitant, non tam luporum metu, quam ipsimet lupi, quoties opimioris præda ministerii aliunde ostentatur; et contra atque pastores facere solent, non gregi suo, sed ipsi sibi lætiora subinde pascua sectantur.*

“*Dices, ‘Unde ergo vivemus?’ Undenam vivetis? unde prophetæ olim atque apostoli, facultatibus propriis, artificio aliquo aut honesto studio, prophetarum exemplo, qui nec ligna cædendi, nec domum ipsi suam fabricandi rudes erant, 2 Reg. vi. 2. exemplo Christi, qui et ipse faber fuit, Marc. vi, 3. Pauli, Act. xviii. 3, 4. qui cum in optimis esset artibus ac disciplinis proprio sumptu educatus, non tamen ex evangelio reficiendas esse impensas educationis suæ, ut ministri solent hodierni, clamitabat.*”¹ p. 359.

¹ Thus in the “*Likeliest Means to remove Hirelings from the Church*,” Symmons’s ed. of Milton’s *Prose works*, iii. p. 385. “*They pretend that their education, either at school or university, hath been very chargeable, and therefore ought to be repaired in future by a plentiful maintenance.*” And elsewhere.

The following is important, as indicating Milton's real opinion on a subject on which it has been commonly misrepresented.

"Cujusque est fidelium se ecclesiæ recte instituta, si fieri potest, aggregare." p. 336.

"Defendenda religio est a magistratibus, non cogenda," p. 528.

"In rebus licitis etiam tyrannis parere, vel potius tempori cedere, pacis publicæ et incolumitatis etiam propriæ causa, sapientis esse haud inficias ierim." p. 531.

We may add one or two of his references to the classics. Of those who maintain the doctrine of reprobation he says, p. 55.

"Accusant revera Deum, tametsi id vehementer negant; et ab Homero etiam ethnico egregie redarguuntur, Odyss. I. 7.

Αὐτῶν γὰρ σφετερῇσιν ἀτασθαλίῃσιν ὀλοντο.

Et rursus, inducta Jovis persona, Lib. I. 32.

ὦ πόποι, ὅλον δὴ νῦ θεοὺς βροτοὶ αἰτιώωνται!

ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῆσιν ἀτασθαλίῃσιν, ὑπὲρ μόρον, ἄλγε' ἔχουσιν."

On the equity of visiting the sins of the fathers on the children, p. 183.

"In piaculis vindicandis eadem divinæ justitiæ ratio nec ignota aliis gentibus, nec iniqua unquam visa est. Sic Thucyd. Lib. i. ρκς. ἀπὸ τούτου ἐναγείς καὶ ἀλιτῆριοι τῆς θεοῦ ἐκείνοι τε ἐκαλοῦντο, καὶ τὸ γένος τὸ ἀπ' ἐκείνων. Et Virgil. Æneid. Lib. i. 39.

—————Pallasne exurere classem

Argivum, atque ipsos potuit submergere ponto,

Unius ob noxam——?

Idem permultis aliis Ethnicorum testimoniis atque exemplis facile demonstratu est."

Again, p. 184.

"In utroque genere peccati, tam communi quam proprio, hæc duo sunt;—concupiscentia mala seu male faciendi libido, et malefactum ipsum. Jacob. i. 14, 15. *Unusquisque tentatur dum a propria cupiditate abstrahitur et inescatur: deinde cupiditas posteaquam concepit parit peccatum.* Nec inscite sane poeta ille hoc idem expressit: [Ov. Fast. iii. 21.]

Mars videt hanc, visamque cupit, potiturque cupita."

Of the ancient fathers, nine are either cited or referred to; of modern divines, seventeen.

With regard to the translation, we think we are fully authorised in saying that it is elaborately and minutely correct, to a degree which few translators consider it necessary to attain; that its style is clear; and that, although the desire of preserving as much as possible the order of the original sentence, (which is

generally the best), has led to the frequent use of periphrases, nothing has been added to the sense of the original. How far it has preserved the force or the ease of the original, is another question, and one which we leave our readers to determine. As a specimen, we give part of one of our former extracts on the sleep of the soul.

The fourth text is Philipp. i. 23. *having a desire to depart* (cupiens dissolvi, *having a desire for dissolution*) *and to be with Christ*. But, to say nothing of the uncertain and disputed sense of the word ἀναλῦσαι, which signifies anything rather than *dissolution*, it may be answered, that although Paul desired to obtain immediate possession of heavenly perfection and glory, in like manner as every one is desirous of attaining as soon as possible to that, whatever it may be, which he regards as the ultimate object of his being, it by no means follows that, when the soul of each individual leaves the body, it is received immediately either into heaven or hell. For he *had a desire to be with Christ*; that is, at his appearing, which all the believers hoped and expected was then at hand. In the same manner one who is going on a voyage desires to set sail and to arrive at the destined port, (such is the order in which his wishes arrange themselves) omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the moment in which they awoke had succeeded without an interval to that in which they fell asleep; how much more must intervening time be annihilated to the departed, so that to them to die and to be with Christ will seem to take place at the same moment? Christ himself, however, expressly indicates the time at which we shall be with him; John xiv. 3. *if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.* pp. 289, 290.

The notes which accompany the translation, are confined chiefly to the illustration of particular passages by citations from Milton's other works, prose as well as poetical. These parallels are numerous and well-chosen, and are highly interesting, as showing the unity of sentiment and expression throughout his various writings, and as exhibiting, in the form of simple opinion or unadorned statement, much of the matter which elsewhere presents itself to us invested with the splendors of poetry, or colored by the passions of the time.

BIBLICAL CRITICISM.

On Judges ch. xii. and xvi., and Joshua ch. xi.

IN Judges ch. xii. 6. we have a circumstance recorded of a very extraordinary nature. It is there said, "*Say now Shibboleth*, and he said, *Sibboleth*, for he could not frame to pronounce it aright." This passage has not escaped from the remarks of skepticks, who have endeavored to show the absurdity of supposing that a whole tribe, even the twelfth part of the nation, could not pronounce the word *Shibboleth*; but instead thereof, said *Sibboleth*. I acknowledge it does appear a little strange; nor have I met with any commentator who has accounted for this defect in the pronunciation of the same word by the same people—residing among, and also having constant communication with each other—speaking the same language—professing the same religion—meeting in the same tabernacles—performing the same rites and ceremonies—and having the same manners, usages and customs among them. If, however, we attend to the history, we may find a reason for this singularity in this tribe. It will be remembered that Joseph resided in Egypt, and married a native Egyptian, by whom he had Ephraim, the head, or father of the Ephraimites, and that on account of his having been brought up in his native land, with the vernacular pronunciation of the people of Egypt, who pronouncing the Hebrew letter *ש* *shin*, *sh*, with the Coptic pronunciation, as *C sima* — *Ⲛ scei* — *Ⲙ scima*, they could not pronounce the letter *ש* *shin*, i. e. *sh*: therefore all the Ephraimites having received their pronunciation in infancy from their progenitors the Egyptians, could not *frame to pronounce* the letter *ש* *shin*, as *sh*, in *שׁבֹלֶת* *shibboleth*, but *סבֹלֶת* *sibboleth*, with a *ס* *samech*, or the *s*.

But it may be asked, why did not the other tribes who were in Egypt after Joseph pronounce the *ש* *shin*, as a *ס* *samech*, or *s*, as the tribe of Ephraim did? In answer, it must be recollected, that Ephraim was the son of a native Egyptian, and naturally acquired the pronunciation of the letter *ש* *shin*, in infancy, as a *ס* *samech*, or *s*, when the oral muscles were pliant and formative; but when the Hebrews went into Egypt before the death of Joseph, their pronunciation was perfectly Hebrew, as they had received the pronunciation of the letter from the Chaldeans, by Abraham, who came into the land of Canaan from Ur of the

Chaldees. This defect in the pronunciation of the letter *ש* *shin*, as *sh*, was therefore communicated to the descendants of Ephraim, who living and marrying in their own tribe only, the pronunciation of the letter *ש* *shin*, as a *ס* *samech*, or *s*, was of necessity retained in that tribe at the time of the Judges, by which all the Ephraimites who attempted to cross the Jordan were detected.

But some may suppose that the Egyptians did pronounce the letter *ש* *shin*, as *sh*, because the letter *ס* *samech*, is not used in the passages where the conversation is between Moses and the Egyptians: but this argument would be of no force, as those conversations between Moses and the Egyptians were written by the sacred writer agreeably to the Hebrew.

Judges, xvi. 19. It has been a subject of much enquiry, how it could be that the strength of Samson was in *seven locks* of his hair. Objectors have said, "Why not in one lock? why in his hair? why not in some other part of his body?" We may with equal propriety ask, "Why at this day is one person stronger in one part of the body than another person? or why is one person stronger than another?" The obvious intention of the sacred writers was to convince man that the Creator was to be had in everlasting remembrance; that in him they live, and move, and have their being; consequently that all *knowledge*, and all *power*, are the exclusive gifts of the OMNISCIENT and OMNIPOTENT JEHOVAH. And we shall find that if Samson had acted in conformity with the divine information he had received, the great power by which he performed such things as were not in the power of other men, would not have been withheld from him.

It has hitherto been supposed that the great power which is recorded concerning Samson lay in the hair of his head! A little reflection would have convinced all commentators, who have said any thing on the subject, and will convince the reader that the strength attributed to Samson was not in his hair.

Let the reader consider for a moment how he is lost in the labyrinth of confusion and uncertainty, by supposing that the strength attributed to Samson lay in the hair of his head! His hair must have been growing from a child to the time that *the spirit of God began to move him in the camp of Dan*, ch. xiii. 25—his hair must have been in the same state from that period to the slaying of the lion, *which he rent as a kid, when he roared against him*, ch. xiv. 5—to his *slaying the men of Ashkelon*, ver. 19—to his *slaying the Philistines with a great slaughter*, ch. xv. 8—to the time of his breaking the cords like

flax, and slaying a thousand men, ver. 14, 15—to his *carrying away the gates of the city*, ch. xvi. 3. Thus, the hair of his head must have been growing at all these periods of his life, *un-polled*, or *un-cut*; it must have been ready on all occasions, at all times, if his strength had been in the hair of his head. So that during the time he judged Israel, which was twenty years, the hair of his head must have been continually increasing; otherwise, every time he had it *cut*, or *polled*, he would have lost his strength, and could not have been ready at all times to perform such astonishing things as are recorded concerning him. I shall therefore take the obvious sense of the narrative, even as it stands in the common version, and show from it that no such thing can possibly be understood, as that the strength of Samson lay in the hair of his head.

The first notice we have of Samson in a way superior to other men, is in Jud. xiii. 25, where we are clearly informed as to the origin of power apparently exercised by him; it is said, *And the spirit of the Lord began to move him at times, in the camp of Dan*. This is sufficient to show, that the strength by which Samson was influenced was from the operation of the spirit of God by the hand of Samson, and not by any inherent strength in him.

When he slew the lion, it is said, *And the spirit of the Lord came mightily upon him, and he rent him*, ch. xiv. 6. When he smote the men of Ashkelon, we read, *And the spirit of the Lord came upon him*, ver. 19. When he smote the Philistines, it is said, *And the spirit of the Lord came mightily upon him, and he slew a thousand men*. Hence it is certain that it was not the superior strength that was in Samson above other men, but that it was the strength that was manifested at those times by the spirit of God operating by the exertion of Samson.

All the commands of God were to be obeyed, and on the ground of this obedience all his promises are conditional. The Nazarites were commanded to be set *apart* for a particular service, consecrated: the command to them was, that they should not poll the head; and the distinguishing mark of the Nazarite was, that he was to have his hair in seven locks, which was to be a sign of his obedience to the commands concerning the Nazarites. So long as he observed the commands, and showed his obedience by preserving the mark of the Nazarite-ship, God was with him, and sent forth his power to overthrow the idolaters, and to prepare the way for the deliverance of Israel; for in all the mighty acts recorded as done by him, it is expressly said, *The spirit of the Lord came mightily upon him*;

and without this, nothing is mentioned of an extraordinary nature as done by him, any more than of another man. But he violated the commands—joined in affinity with the idolaters—and at length gave up his Nazariteship, his birthright, and thus he strengthened the enemies of Israel by his countenancing idolatry instead of the true worship of God.

Having shown that the actions of so extraordinary a nature, so far surpassing the power of man, were not done by any strength in the hair of Samson, nor by any power inherent in him, I shall proceed to show the sense in which the sacred writers understood and applied such passages in those ancient times, by the reciprocal adaptation of one thing to another, or of things in nature to the passions, propensities, and affections in man.

The reader must remember that under the representative dispensation, by which is understood the types and figures, as representing the coming of the Messiah, a state which included the period from the fall of man to the advent of the Messiah, every thing done in divine worship was representative, and was understood in the ancient style of Scripture, as a *type* or *figure* of things which were to take place under the reign of the Messiah. For a proof of this, the reader is referred to the following passages:—Jer. i. 11, *Jeremiah, what seest thou? and I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen, for I will hasten my word to perform it.* This passage contains a declaration that God would judge the nation for their idolatry in offering incense to the idol, and worshipping the work of their hands. And as the almond tree is the first that puts forth its leaves and fruit in the land of Canaan, so it signified that the judgment for such iniquity was to take place *speedily*—*For I will hasten my word to perform it*: Lev. iii. 2, *The priest shall lay his hand upon the head of the offering, and sprinkle the blood around the altar*; by which they understood, that as the animal life is in the blood, so the sensual appetites which constitute the sensual man, when suffered to descend into inordinate propensities, must be brought into that divine order which God established at the beginning, by the conquest of the heart, as the blood of the sacrifice was poured at the bottom of the altar of the burnt-offering, ver. 7, the altar under the representative dispensation, where the sacrifice was offered daily, ch. vi. 9, plainly meaning the heart under the reign of the Messiah, when the passions and affections were to be kept in subjection *daily*, but *without sacrifice, without rite, without ceremony*; as the fire of the

altar was never to go out, so they understood that the purified affections were to burn on the altar of the heart continually.

The priest was to take the blood of the sin-offering, and with his finger put it on the horns of the altar, Lev. iv. 30, by which the people knew, that in the government of the animal life of the sensual passions, they acquired strength daily, till a virtuous life became habitual; *horns* in the figurative language of Scripture signifying *strength*; as in the *horns* the strength of the animal consists. So in 2 Sam. xxii. 3—Psa. xviii. 2, *the horn of my salvation*—lxxxix. 17, *In thy favor my horn shall be exalted*.

Ch. viii. 10, 11, 12, *He took the oil and he anointed the tabernacle, and he sprinkled thereof upon the altar SEVEN times*. The oil of the eastern olive, on account of its excellence and utility, being compared to the gifts and graces of the Holy Spirit, signified to them the uprightness of life required in those who were true worshippers according to his appointment.

Ch. xiv. 16, 17, *The oil was to be sprinkled seven times, and put upon the tip of the right ear*; which signified to them, that as the number *seven* always signified a plenary state of perfection, and the *ear*, obedience, they were to yield *perfect obedience* to the commands of God in heart and life. That the number seven has this signification, see—as, *seven spirits before the throne*—*seven lamps, which are the seven spirits of God*—*purify seven days*—*seven priests shall bear the ark*—*seven bullocks, and seven rams—compassed the city seven times*—*went before him the seven days—mystery of the seven stars—shall be seven eyes*—*seven thunders uttered their voices*. That ear means obedience, see Exod. xxi. 6, *his master shall bore his ear through with an awl, and he shall serve him for ever—obedient ear*, Prov. xxv. 12.

So in the passage under consideration, Samson was the judge of Israel, and in his official character represented the perfections of *justice, truth, goodness, and obedience*, which were required in all the professors under the representative dispensation *with sacrifice*, and under the reign of the Messiah *without sacrifice*. And therefore the hair of Samson, according to the customary meaning of the number seven, (as observed by the Nazarites) was divided into *seven locks*, ch. xvi. 19. But it should be remembered, that it is *not said in any PART OF THE WHOLE NARRATIVE*, that the *STRENGTH OF SAMSON LAY IN THE HAIR OF HIS HEAD*. But, as observed, when he had by his departure from the divine commands, thrown off the significant external mark of the Nazarite, and by this had

sanctioned the idolatry of the Philistines, in apparently denying the faith of the Nazarites, in the fulfilment of the ancient promise of the coming of the Messiah to abolish idolatry; the spirit of God departed from him; he had then no power to deliver himself; nor was any power manifested by him till he had repented, and had again declared his Nazariteship, and obeyed the command of God by conforming in the external to the law of that order in allowing the hair to grow. Then the spirit of God came mightily upon him, and as a proof of the sincerity of his repentance, he said, *Let me die with the Philistines.*

Hence it is evident that the strength of Samson was not in the hair of his head; but that these *rites, ceremonies, and tokens*, were strictly to be observed as types according to the most ancient and significant mode of expression, by adapting the properties of things in nature to signify similar properties, propensities, and affections of the mind, a science in nature, well understood by those greatest masters in natural philosophy to the time of the patriarch Noah, and by him handed down to the second order of patriarchs to the time of the Egyptians, Chaldeans, and Hebrews, as appears from the ancient part of the Scripture.

20. *I will go out as at other times before, and shake myself.* A translation more inconsistent with the original text could not have been given. There was no possibility of gaining his former strength by going out and *shaking himself*: we never read of his going out *as at other times*, and getting his strength by *shaking himself*: therefore the narrative does not sanction this translation. Beside, the expression is undignified, unworthy of a place in the sacred volume, and altogether unintelligible; for we cannot understand what is meant by Samson's going out *as at time after time before, and shaking himself*.

The learned and intelligent reader will see that there was no necessity for the word *before*; for if he intended to go out *as at time after time*, it has an evident reference to time past; and consequently the word *before* is not necessary; there is no authority for it: the Hebrew is correct.

The verb *וַיִּנְאֹנֶה* *inaagneer*, is rendered, *and shake myself*. It means, to be *excited, raised up, animated* by the spirit of God, to be *inspired*, ch. xv. 14—Zach. ii. 13, *The Lord is raised up out of his holy habitation; excited to vigorous exertion*. See also Exod. xiv. 27—Psa. cix. 23. The clause truly reads, *I will go forth as at time after time, for I shall be inspired*; that is, when the spirit of the Lord came mightily upon him, as it is expressly said, ch. xv. 14, then he was in-

spired in a wonderful manner. It then agrees with the last clause, which says, *and he knew not that the Lord had departed from him*. Another error has been made in the compound word מַעְלָיו *meegnaala*, the last word in the following clause, which is rendered *from him*; it is composed of the preposition מִן *mem*, from עַל *gnal*, before, and the pronoun ה' *vau*, him. Heb. *From before him*. This refers to the order of the divine communication which was given from above the cherubim, while the enquirer was before the altar. Therefore in consequence of Samson's having joined affinity with the idolaters, God had departed from before him, but he knew it not. For having thus countenanced idolatry, he could not enquire in the usual way by the officiating minister, and therefore *he knew not* that all divine communication by the cherubim had departed FROM before him. The whole latter part of this verse truly reads, *I will go forth as at time after time, for I shall be inspired: but he knew not that Jehovah had departed from before him*. This translation shows also, that that very extraordinary degree of familiarity, which in the common version represents the Infinite Spirit of the great Creator as dwelling in finite and imperfect creatures, is not countenanced in the Hebrew Scripture, the pure word of God. Such a presumptuous notion has had its origin from the translators' not rendering accurately from the Hebrew.

Hence ignorant fanatics, filled with spiritual pride, in every Christian age have called themselves *prophets*; have not blushed to declare that they had arrived at *sinless perfection*, *inspired writing* and *speaking* by the dictation of unerring Wisdom, and thus have impiously set themselves up as possessing in themselves the Infinite Spirit of the Eternal Jehovah.

21. *And he did grind in the prison-house*. There are three errors in the translation of this short clause. The word טוּחֵן *tocheen*, is rendered, *he did grind*: there is no authority for the word *did*: טוּחֵן *tocheen*, is not the infinitive, but *benoni*, the participle active; and בֵּית הַאֲסִירִים *bebeeth haaeasirim*, rendered, *in the prison-house*, reads, *in the house of the prisoners*. The clause reads, *and he was grinding in the house of the prisoners*.

23. *Gathered them together*. The verb נִסְפְּחוּ *nesphou*, is thus improperly translated: it is not in the Hithpael, but in the Niphal conjugation, and should be rendered, *were assembled*.

To Dagon. Heb. *Before Dagon*. Dagon was a term given by the pretended philosophers of that day to the productive powers of nature, independent of the formative and sup-

porting efflux from God. It was applied to both *fish* and *corn*, from their abundant fruitfulness; and therefore this idol was made to represent *man* and *fish*; man, who by his industry was the giver of *corn*, and the lower parts represented a *fish*, as being the most fruitful of any thing having life. From 1 Sam. v. 4, we learn that the upper part of this image represented a man, and the lower part is called the *stump of Dagon*, which from the word דָּגָה *dagah*, means, a *fish*. Sanchoniathon in Philo Biblius says, Δαγώνος ἑστὸς στήθος, *Dagon the corn-giver*.

24. *Which slew many of us.* Heb. *And who multiplied our slain.*

25. *Merry.* Heb. *Sport.*

That he may make us sport. Heb. *And he shall sport before us.*

And he made them sport. Heb. *And he sported in their presence.*

And they set him between the pillars. The verb וַעֲמִידוֹ *vagneamidou*, rendered, *and they set*, is in the Hiphil conjugation. Heb. *And they caused him to stand.*

26. *Suffer me.* Heb. *Suffer me to rest.* The word הַנִּיחָה *hanichah*, to rest, is not translated.

That I may feel the pillars. The word הָמִישְׁתִּי *hamisheeni*, is in the Hiphil conjugation. Heb. *And cause me to feel the pillars.* Samson desired the youth to let him rest; from which we learn that the lords had caused him to do some feats before them. He requested to be led to the two main pillars on which the temple of Dagon stood; from which we learn that he had often well examined the construction of it. And now, after insulting him, after they had praised Dagon for delivering him into their hand, and thus blaspheming the God of Israel, he felt the power of the living God come upon him, and he contemplated the destruction of the temple.

27. *That beheld while Samson made sport.* Heb. *The spectators when Samson sported.*

28. *O Lord God.* Heb. *O Lord Jehovah.* I have before observed that where the word יְהוָה *Jehovah*, occurs, the translators have followed the custom of the Greek translators, who have uniformly rendered it by *Kypios, Lord*; thus adopting the notion of some whimsical Jews, who have absurdly supposed that the word יְהוָה *Jehovah*, was more to be revered than the word אֱלֹהִים *Elohyim, God*. I have also asked, if it were not to be read, why was it written? All the patriarchs and prophets pronounced it and wrote it; and we surely cannot err in following their example. To omit pronouncing the great

name יהוה *Jehovah*, is in effect denying the primary attributes of God which are expressed in that name.

29. *And Samson laid hold.* Heb. *So Samson seized.*

Middle pillars. Heb. *Centre pillars.*

When we contemplate this last scene in the life of Samson, we are led to notice four things which appear to have brought about his death, and the deliverance of Israel; viz. His wife had been forcibly taken from him and given to another—the bondage of the Hebrews, who were oppressed by the Philistines—the loss of his eyes—and his being brought to the temple to hear the impious praises of the idol Dagon, instead of the praises of the living God. The Philistine lords assembled the people; they offered a great sacrifice to their idol, and said, *Our god hath delivered Samson our enemy into our hand—call for Samson that he may make us sport*; and the judge of Israel was brought forth to hear the madness of the people who offered sacrifices and praises to an image, believing that the dead lump had delivered Samson into their hand: such is the popular infatuation of religious bigotry in all ages. But by the divine ordination evil is always permitted to punish itself. Let the serious reader figure to himself the great lords of an idolatrous nation assembled before their idol, and to worship *it* for their supposed deliverance—the judge of Israel (who had been the great advocate for the worship of the true God) standing between the two pillars, which supported the temple of Dagon—the great distress of the Hebrews who groaned under the yoke of those oppressors, who at their pleasure seized their property, and put them to death—the afflicting state of Samson—the insult offered to God by the great sacrifice to their idol in the joint form of *man* and *fish*—and lastly, the blasphemous impiety of their praises when they said, *Our god hath delivered Samson our enemy into our hand*—and he will have a lively sense of the justice of God, and of the sincere repentance of Samson when he made his last prayer to God, O LORD GOD, REMEMBER ME, I PRAY THEE, AND STRENGTHEN ME, I PRAY THEE, ONLY THIS ONCE. HE BOWED HIMSELF WITH ALL HIS MIGHT, THE HOUSE FELL, and he was crushed in the mighty ruin.

Thus we find that the accommodating spirit of the Hebrews, acting in opposition to the express command of God, necessarily brought on them all the evils they experienced. They were commanded to root out the idolatry of the surrounding nations; but that they might enjoy the same indulgences in sensual pleasures as were allowed among the idolaters, they not only permitted them to worship their idols, but they formed connections

with them, which was contrary to the divine command; and finally by such connection they frequently became idolaters, and were held in subjection under their inveterate bigoted enemies; so that in 370 years, the period from Moses to the death of Samuel, they were in bondage under the different nations 156 years.

Joshua, xi. 20. For it was of the Lord to harden their hearts It is not in the power of language to represent the Divine Being in a more unjust and cruel light, than is done in this verse in the common translations. The things recorded in this verse, in the common version, are opposed to the purity of the laws and precepts of the Scriptures, and to the moral justice of God! God is charged with having hardened the hearts of the people of Canaan, that he might destroy them. But when we find that certain words have been mistaken in sense by the translators, and a directly contrary meaning given to them, it is surprising that they have been permitted to remain in their present state.

Such passages have been, and are, often introduced by objectors, to show that the Scriptures impeach the moral justice of God; and it must be allowed that there is sufficient ground in the common translation for objection. Such objectors say: "*If it were of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly*, these people were not to blame in fighting against Israel. And how does it appear that the moral justice of God is unimpeachable, when these people were impelled by the irresistible power of God to fight Israel, in order that he might destroy them?" Such are the questions asked by this description of men, which are easily answered by a true translation of the passage. Some reasoners, indeed, have attempted to justify this proceeding on the ground of the sovereignty of God; but are we to suppose that the sacred Scriptures, which were given to teach morality, hold out a conduct on the part of God which would be disgraceful to man? We do not find in any part of Scripture that the sovereignty of God is ever in opposition to moral justice. Such reasoners would have done well if they had attended to the original, where we find nothing of this nature recorded by the sacred writers.

This serious error has arisen principally from the wrong translation of the word *לחזק* *lechazeek*, i. e. *to harden*. This word is not the proper word for *harden*: beside, it has different modes of expression, in conformity with the idea conveyed by the writer. The radical meaning is, *to prevail*, and is applied to a prevailing power in all the Scripture; as, *to the power of*

God, Prov. xxiii. 11.—to famine, Gen. xli. 37.—to sickness, 1 Kings xvii. 17.—to strengthen, Isa. xxii. 21.—to repair, 2 Kings xii. 12.—to amend, 2 Chron. xxxiv. 10.—to encourage, 2 Chron. xxxi. 4.—Deut. iii. 28.—2 Sam. xi. 25.

Another error is made in the translation of the compound word מִמֶּנּוּ *meeth*, viz. מִּי *mem*, which is rendered in the common version *from*, i. e. *from the Lord*. Thus making God the sole cause of hardening the hearts of the people that they should come against Israel in battle, that he might destroy them utterly. This prefix מִּי *mem*, instead of being rendered by *from*, should be rendered by *even*, as it is in Jud. xi. 36.—ch. xvii. 8.

The word מִמֶּנּוּ *eeth*, is not translated : it should be translated as in Gen. xxx. 29, 33.—Deut. i. 27.—Josh. xxii. 19.—Jer. xxxviii. 5.—1 Kings xxi. 13, *against*. Thus this compound word is to be translated like the compound word מִכָּל *mikol*, *against any*, Lev. iv. 2. The clause reads—*Surely it was to strengthen their heart, even against Jehovah*. Hence, by the true translation, we find that they fought against the Hebrews in defence of their idolatrous worship.

This kind of religious pagan sanction to shed blood has been frequently resorted to in all Christian ages, by both the contending armies; among the Turks and pagan nations at this day, they are taught by their priests to believe that all who fall in the field of battle go immediately to paradise, in order to inspire the men with the greater courage.

That they should come against Israel in battle. There are four errors made in the translation of this clause. The word לִקְרַאת *likrath*, is rendered, *that they should come*: it is not the third person plural: there is no subjunctive mood in the language: therefore the words *they should* are improper. *Likrath* does not embrace the meaning of the word *come*. The primary meaning of לִקְרַאת *likrath*, is, *to call*, and its secondary meaning, which is the proper meaning here, is, *to meet*, in consequence of *calling*, or *challenging*. The true sense of this word, as applied by the sacred writer, is the same as the translators have rendered it in 1 Sam. xxi. 1, *at the meeting*. The clause reads—*Surely it was for Jehovah to prevail over their heart, on meeting in battle against Israel*.

Hence it is evident, from the original Hebrew text, that the sacred writer does not say that God hardened the hearts of those mighty armies to engage in the battle, in order that he might destroy them utterly, as it is declared in the vulgar versions, which represent God as forcing them to act by his irresistible power that they might be destroyed: thus representing the

God of all mercy as the most cruel and merciless of tyrants, and, in fact, clearing those idolatrous hosts from all blame whatever; because, if they were impelled by the irresistible power of God to fight against Israel, they were necessarily doing the will of God, and therefore they were not blameable. I say, so far was the sacred writer from stating that God hardened the hearts of those numerous hosts to engage in the battle against Israel, in order that he might destroy them, that he says, the deliverance from their enemies was so great a deliverance, that it was God only, who could prevail over their heart when meeting in battle against Israel.

That he might utterly destroy them. See Deut. vii.

And that they might have no favor. As the whole sum and substance of what the Hebrews were commanded to do to the inhabitants of Canaan is declared positively in the viith chapter of Deuteronomy, ver. 5, *But thus shall ye deal with them, ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire; and* after it has been improperly said in the 2d verse of the same chapter, that they were to *destroy them utterly*, yet it is said in the very following verse, *Neither shalt thou make marriages with them*, which could not have been the case if all the people were to be utterly destroyed: I say, as all these things prove that the command was to destroy every thing appertaining to idolatrous worship, particularly specified in the 5th verse, and where it is as clearly stated in the 3d verse that the people of Canaan were not to be destroyed; it is undeniably evident, that the command was for the total destruction of idolatry, and that there was to be *no favor shown to them, so as to allow them to worship idols*. Therefore referring to the conquest of the nations, which the sacred writer proceeds to enumerate in the following chapter, it being a circumstance surpassing all human possibility, he attributes the praise to God, saying, *Surely it was for Jehovah to prevail over their heart, when meeting in battle against Israel.*

J. BELLAMY.

NUGÆ.

No. XII.—[Continued from No. LXI.]

—————collecting toys
And trifles for choice matters, worth a sponge;
As children gath'ring pebbles on the shore.
Paradise Regained, iv. 325.

1. VIRG. *Æn.* iii. 162.

—————Non hæc tibi littora suasit
Delius, aut Cretæ jussit considerare Apollo.

In some editions, these words are printed with a comma after "considerere," in others as above; both punctuations being intended to convey the same meaning: "Non h. t. l. suasit Delius Apollo, aut C. j. considerare." Is it certain, however, that this was Virgil's construction? or may he not have intended "Delius" and "Apollo" as two independent substantives, with each its proper verb? "Non h. t. l. suasit Delius, aut Apollo j. C. considerare." It is not uncommon with Virgil to predicate a thing in one line, and repeat it, or something very like it, in the line following, with a variation in words and names. Thus in the same book, v. 628.

Haud impune quidem; nec talia passus Ulysses,
Oblitusve sui est Ithacus discrimine tanto.
Or within the compass of one line: as iv. 274.
Ascanium surgentem, et spes heredis Iuli
Respice.¹

We quote these two passages as more peculiarly resembling the one before us, in the repeated mention of the same person under a different appellation. Again, iv. 222.

Tum sic Mercurium alloquitur, ac talia fatur.
And in the line, which he is said to have completed extempore, in the moment of recital: vi. 165.

Ære ciere viros, Martemque accendere cantu:
a story which, if true, happily illustrates our present observation, as it shows that this mode of filling up an imperfect line was familiar and obvious to him.²

¹ Thus also in the words which follow:

——cui regnum Italiæ Romanaque tellus
Debentur.

So far as the mere meaning is concerned, the two lines might as well have been compressed into one:

Respice surgentem Ascanium, cui Romula regna
Debentur.

² The same usage occurs in the later Roman poets, though perhaps more sparingly. Claudian omits the conjunction.

The same species of repetition is frequent in the poems of Pope, and his followers, where "half the *couplet* but reflects the other." Thus in his translation of the celebrated passage, Il. A. 528. Ἡ, καὶ κυανέησιν ὑπ' ὄφρυσι νεῦσε Κρονίων, κ. τ. λ.

He spoke, and awful bends his sable brows,
Shakes his ambrosial curls, and gives the nod,
The stamp of fate, and sanction of the God:
High heaven with trembling the dread symbol took,
And all Olympus to the centre shook.¹

The parallelisms of Hebrew poetry are of a somewhat similar nature. In the passage of Virgil, however, the received construction affords a sufficiently convenient sense.

2. The following arguments, adduced by a modern English writer to prove that the Phæacia of Homer, was no other than Palestine, and that Alcinoüs was Solomon, are at least amusing. 1. Homer was familiar with the names of Sidon and Egypt; it would be strange therefore, if, living in the time of Solomon, (as the writer supposes him to have lived) he made no mention of his glory. 2. The position of Corcyra is inconsistent with the course of Ulysses' voyage, as indicated by Homer. 3. Ἀλκίνοος means *strength of wisdom*; Solomon was strong in wisdom. 4. Solomon's gardens were famous; so were Alcinoüs's, Od. vii. 112. 5. Solomon commanded twelve tribes, each of which was under a separate chief, 1 Kings, 4; so Alcinoüs, Od. viii. 390. 6. Solomon's throne was supported by golden lions, 1 Kings, 10; so was Alcinoüs's by dogs of gold and silver. 7. Solomon's fleets were famous; so were Alcinoüs's. 8. Homer attributes a suspicious temper, and a dislike of foreigners, to the Phæacians; so did the Greeks and Romans to the Jews. 9. Neptune, on his return from Ethiopia to Ægæ, halted on the hills of the Solymi; but the Solymi of Pamphylia are at a distance from the route in question; therefore Judea must be intended.

¹ "Our translator amplifies his original, but has done full justice to the sublimity of this noble passage:" such were Gilbert Wakefield's ideas of sublimity. Chapman here is exceedingly literal:

He said, and his black eyebrows bent; above his deathlesse head
Th' ambrosian curles flow'd; great heaven shook:

(a singular rhythm, whence perhaps Milton, "his flowing hair In curls on either cheek play'd.") Virgil also, though he omits the circumstance of the waving hair, has fully preserved the sublime brevity of his original: "Annuit, et totum nutu tremefecit Olympum:" (whence Pope's "all Olympus.")

3. ἵνα μὴ τῷ κοινῷ ἔχθῃ κατ' αὐτῶν μετ' ἀλλήλων στῶμεν μηδὲ δοῖν φθάσαι εἰμάρτασιν, ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοὺς βεβαιώσασθαι; *Thucydides*, i. 33. Milton seems to have had this construction in view, *Apology for Smectymnuus*, vol. i. p. 222, ed. Symmons, "Wherein of two purposes both honest, and both sincere, the one, perhaps, I shall not miss; although I fail to gain belief with others of being such, &c. I may yet not fail of success, &c."

4. *Divitiæ grandis homini sunt, vivere parce*

Æquo animo. Lucretius, v. 1117

The words of St. Paul are very similar, 1 Tim. vi. 6. "Godliness with contentment is great gain." Again, v. 1429.

Ergo hominum genus incassum frustra que laborat

Semper, et in cureis consumit inanibus ævum :

the phraseology is that of Psalm xxxix. 6. "Surely every man walketh in a vain show, surely they are disquieted in vain."

5. Huschke on *Tibullus*, iv. 8, v. 8. (*Arbitrio quoniam non sinis esse meo; al. Arbitrii—mei.*) "Illud vere mihi videor affirmare, *Tibullum* non scripsisse *arbitrii*, siquidem hoc unicum foret in his carminibus exemplum duplicis *i* in genitivo substantivi euntis in *ius* vel *ium*." Perhaps, however, *arbitrii* may have been tolerated as an exception from the general rule, on account of the ambiguity which might otherwise result between *arbitri* and *arbitri* from *arbiter*.

6. Burman on *Propertius* i. 18, v. 11. (New Delph. Ed. p. 175.)

Sic mihi te referas levis, ut non altera nostro

Limine formosos intulit ulla pedes.

"*Lenem* Dorv. 2. In aliis *lenis*, quod metro adversatur, nisi interpretatio sit vocis *levis* pro *leni* et benigna, quo sensu hic capiend. notaverat J. Dousa, et ita exponebat Dorv. in *Misc. Obs.*—vel distinguendum putabat *Sic mihi te referas, levis;*" &c. *Levis*, however, can scarcely have this meaning. We suspect the true reading to be,

Sic mihi te referas lenis, non altera &c.

a mode of expression common in *Propertius*: thus 21, 5.

Sic te servato possint gaudere parentes;

Hæc soror Acca tuis sentiat e lacrymis.

7. A correspondent in the *Classical Journal*, Vol. XXVII. p. 55, &c. quotes, in connexion with Franklin's celebrated apologue of Abraham, the earlier versions of the same in *Jeremy Taylor*

and Sâdi. In an account of the controversies between St. Peter and Simon Magus, contained in the apocryphal "Recognitiones" of Clemens Romanus, the following very apposite passage occurs :

"Hæc autem Petro dicente, Simon blasphemiiis et maledictis agere cœpit, ut seditione facta, perturbatis omnibus, argui non posset; et Petrus, quasi blasphemiiæ causa secedens, victus videretur. Sed perstitit, et arguere eum vehementius cœpit. Tum populus indignatus, Simonem atrio ejectum extra januam domi pepulit; eumque depulsum unus secutus est solus. Facto autem silentio, Petrus alloqui populum hoc modo cœpit: Patienter, fratres, malos ferre debetis, scientes, qui Deus, cum possit eos excidere, patitur tamen durare usque ad præstitutam diem, in qua de omnibus iudicium fiet: quomodo ergo nos non patiemur, quos patitur Deus? cur autem non forti animo illatas ab eis toleramus injurias, cum suas ille, qui potest omnia, non ukiscatur?" D. Clementis Opera, Torano interprete, Par. 1568, p. 45. This passage, (which we owe to a writer in an old volume of the Gentleman's Magazine, who quotes it for the same purpose) is worthy of notice on its own account.

8. A critic in Blackwood has found fault with the Greek version of Milton's exordium, in No. LXI. p. 193, as not Homeric; instancing the words οὐτ' ἔπειν—κληῖσμενον, οὔτε λόγοισιν. *Λόγοισι* for *prose*, he says, is not after the manner of Homer. This is true; but can the critic tell us what *is* Homer's word for *prose*? Our authority for the expression is necessarily derived from later times: *λόγοις καὶ αἰδοῖς*, Pind. οὔτε ὡς ποιηταὶ ὑμνήκασιν—οὔτε ὡς λογογράφοι ξυνέθεσαν, Thucyd. i. 20. *Περσέων οἱ λόγοι*, Herod. i. 1. The verse would be improved by transposition: οὔτε λόγοις τὸ πάροιθε κεκασμένον, οὐτ' ἔπεισιν, as in the original. On his general character of the translation, the reader, who is acquainted with Homer, must judge.

NOTICE OF
INSTITUTES OF CHRISTIAN PERFECTION, of Macarius the Egyptian, called the Great.
Translated from the Greek, by GRANVILLE PENN,
Esq. Crown 8vo. pp. xlv, 230. London.

OF the writers who compose the literary world at present, Mr. Penn is certainly one of the most enviable. His learning, in itself sufficient to earn a respectable name, has always been directed to benevolent purposes: his *Primary Argument of the Iliad*, throughout the soundest criticism, tends to enforce the infallibility of the Supreme Will; and of his other works, it is impossible to name one which has not the real improvement of the reader for its design. It may be objected, that the *Prophecy of Ezekiel* is too fanciful, and that the *Christian's Survey* is presented under a form little adapted for perusal: but the author of the *Bioscope* can have little to apprehend for his general fame.

The volume before us is a translation of the *Opuscula* of Macarius. To render ancient literature accessible to those whose means and opportunities are unfavorable to the attainment of it, is in itself so laudable an attempt, that even a failure might have been noticed with respect. We do not, however, mean to insinuate that such is the case.

Macarius was born in the province of Thebais, in the year 301. He became, early in life, a pupil of Antony, the founder of Monachism, whose character has been represented by different writers in opposite extremes. On the death of Athanasius in 373, and the consequent decline of his party, Macarius shared their persecution and recal. He died in Nitria, in the year 391. The eulogies heaped on his works by the early Christians, are greatly exaggerated, but when their partial praises shall have been retrenched, enough will remain to consecrate his name. They consist of 1. Homilies, first printed at Paris, in 1559, by Morel, and translated into English by Haywood, who has omitted to prefix his name, and styles himself simply 'a Presbyter of the Church of England.' 2. *Opuscula*, discovered by Torrès, a Jesuit, at Rome, in 1666, and consisting of seven books on Christianity, and a few apophthegms. Poissin published them in 1684, in his *Thesaurus Poeticus*, since which

time they have been translated into German and English. The title of ‘*Institutes of Christian Perfection*,’ was first given to them by the present Editor.

The seven books are entitled as follows:—1. *περὶ φυλακῆς καρδίας* (of keeping the heart): 2. *περὶ τελειότητος ἐν πνεύματι* (of perfection in spirit): 3. *περὶ προσευχῆς* (of prayer): 4. *περὶ ὑπομονῆς καὶ διακρίσεως* (of patience and discretion): 5. *περὶ ὑψώσεως τοῦ νοῦς* (of elevation of mind): 6. *περὶ ἀγάπης* (of love): 7. *περὶ ἐλευθερίας νοῦς* (of freedom of mind).

We shall extract some passages which bear upon controverted texts, for the general excellence of the sentiments prevents our noticing particular beauties.

B. ii. c. 4. “The blessed Moses showed under a figure, that the soul ought not to follow two different inclinations—a good one and an evil one—but a good one only; when he commanded, not to cultivate two different qualities of fruit—a good one and an evil one—but only a good one. For he says, ‘Thou shalt not sow thy vineyard with DIVERSE SEED, lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, BE DEFILED.’¹ And again; ‘Thou shalt not plough with an OX AND AN ASS TOGETHER;’ that is, that virtue and wickedness must not act together, on the threshing-floor of our hearts, but virtue only. Again; ‘Thou shalt not wear a garment of diverse sort, as of woollen and linen together: neither shall a garment mingled of linen and woollen come upon thee. Thou shalt not sow thy field with mingled seed. Thou shalt not let thy cattle gender with a diverse kind.’² By all which prohibitions it is spiritually signified, that good and evil ought not to be cultivated together in us, but that the fruits of goodness only should be produced; and that our souls ought not to hold communion with *two* spirits, the Spirit of *God*, and the spirit of *the world*: wherefore it is said, ‘I hold strait all *THEY* COMMANDMENTS, and all *FALSE* WAYS I utterly abhor.’”³

Ibid. c. 15. “The whole object and effort of the adversary, therefore, is (as has been shown) to be able to distract the mind from considering, fearing, and loving God; and to divert it by earthly snares and attractions, from those things which are really and substantially good, to others which are so only in appearance and pretence. Therefore he strives to spoil and deprave every good thing that a man wishes to do, by the intermixture of his own evil deeds of presumption, self-applause, discontent, and other such things; that the good designed may not be done purely for the sake of God, or with an holy purpose. For it is

¹ Deut. xxii. 9. ² Levit. xix. 19. ³ Ps. cxix. 128.

written, that 'Abel offered to God a sacrifice of THE FIRST-LINGS of his flock, and of the fat thereof;' and that Cain also 'brought an offering of the fruit of the ground,' but not of *the first fruits*; wherefore, 'the Lord had respect unto Abel and to his offering; but unto Cain, and his offering, He had not respect.' And from hence we ought to learn, that *a right thing* may be done *not rightly*; for it may be done, either carelessly or contemptuously, or in some other way than with an intention towards God; from whence it falls out, that it is not accepted by God."

We shall now give some of Mr. Penn's incidental remarks on Scriptural passages.

P. 22. Luke xii. 49, "*I am come to send a fire upon the earth, and I would that it were already kindled.*" This, our readers will perceive, is a variation: "All our copies (says Mr. Penn); printed and MS., read *καὶ τί θέλω εἰ ἤδη ἀνήφθη*; Macarius reads, *καὶ ἤβλησα εἰ ἤδη ἀνήφθη*, and his argument shows, that this variation is not an error of transcription, but the reading he designed. In Hom. xxv. 9, the Bodl. MS. reads, *ἤβαλον εἰ*." We may here remark, that our translation of the common reading has, through the mutability of language, ceased to express the original—"and what will I, if it be already kindled?" A note of admiration should follow at least.

P. 39. Psalm liii. 5, "*The Lord hath scattered the bones of the men-pleasers.*"—"Our Bible version reads, 'God hath scattered the bones of him that encampeth against thee;' our common-prayer version, 'God hath broken the bones of him that besiegeth thee.' The Greek reads, as cited here by Macarius, *ἐστᾶ ἀνθρωπαρέσκων*; and so also the Vulgate, '*ossa eorum qui hominibus placent*;' and with these agree the Syriac and Ethiopic. The Arabic reads, '*ossa hypocritarum apud homines*.' The Hebrew text has *נחם*, which our translators have understood as from *נחם*, *to encamp*, with the pronoun *נ*, *thee*, suffixed. The Greek, which the other versions follow, plainly reads *נחם*, *profamus, hypocrita fuit*; Chald. *adulatus, blanditus est*; which seems to render the context more intelligible and consistent. And since it is so read in the Vulgate, we may infer that *נחם* was the reading in the Hebrew copy of St. Jerom."—This note serves to show the value of Macarius in ascertaining the sense of some passages.

These specimens of Mr. Penn's annotations may perhaps suffice. At p. 114. he seems to have adopted the Hutchinsonian etymology, as Mr. Faber has done in his '*Treatise on the Operations of the Holy Spirit*.' On the whole, the execution of this volume is creditable to its Editor, as a translator, divine, and bibliographer.

NOTICE OF

*MAPS and PLANS illustrative of Herodotus, and
also MAPS and PLANS illustrative of Thucydides.*
8vo. Vincent, Oxford.

THERE are two sorts of Atlases in use ; the one, drawn up by scholars or travellers ; the other, compiled or copied from their labors. The collection before us partakes of the nature of both ; it is chiefly selected from *Danville*, *Barbié du Bocage*, *Rennell*, and *Gail* ; but forms an excellent geographical notebook for the student. Besides the general maps included in that portion of history, it includes numerous plans, without which it is impossible to understand those authors thoroughly. We allude particularly to the track of *Darius Hystaspes* in *Scythia*, the *Siege of Platæa*, the *Pass of Thermopylæ*, the battles in the *Crissæan Gulf*, &c. Similar illustrations of *Livy*, *Polybius*, and *Xenophon*, are announced, and a general ancient Atlas in octavo is promised, not however apparently to interfere with these collections.

We are glad of this opportunity to make some suggestions as to ancient geography. To multiply maps of *Italy*, *Greece*, and *Asia Minor*, is useless ; but views of different countries, according to the ideas of the ancients, would, in our opinion, be serviceable indeed. We mean, that separate maps of the world, according to the notion of *Herodotus*, *Ptolemy*, and the compiler of the *Chronicon Norimbergense*, in 1493, would show at a glance the progress of geographical knowledge. A map according to the ideas of the *Hindoos*, to judge by *Colonel Wilford's Egypt*, would be worth executing ; and one of *Britain*, according to the *Britons* themselves, is absolutely necessary for reading *English history*, unless in the faithless narrative of *Hume* ; the æra of *Ancurin's poem* (the *Gododin*) would be the best, as many places are mentioned in it, and as after that period the whole country received *Saxon names*. A modern *Celt* alone could perfect such an undertaking : in fact, a memoir like that of *Major Rennell*, must accompany it.

In maps which require a mixture of ancient and modern, or peculiar and exotic names, much discernment is necessary. Of this kind, we do not know a better specimen than the "*South-*

east part of Asia," projected by Mr. J. Craig, and engraved by Thompson, for illustrating Richardson's edition of Robertson's *India*.

To revert to the subject of this notice, we do not think that anything very scientific is advisable for schools. Even University students, although expected to know something about the Cassiterides, are not asked for the situation of *Breta-st-han*, or *Inys Prydain*.

Those who attempt to fly before they can walk will find themselves distanced at last; and an acquaintance with the maps now under review is what we would earnestly recommend the youth to secure.

CRITICAL REMARKS ON HOMER'S ILIAD.

A.

ILIAD, book i. line 6. ἐξ οὗ] Διὶς in the former line may be the immediate antecedent; and the sense may be, that Jupiter *primarily* appointed these calamities to the Greeks, and that Phœbus was his instrument, and Achilles the instrument of Phœbus. Hence appears the propriety of the word ἔθηκε in the second line. Θεοὶ was the name given to the gods by the Pelasgi, according to Herodotus, because they appointed [ἔθεισαν] all things; and perhaps the *world* was called κόσμος because it was the subject matter *disposed*. I would therefore render lines 290 and 291, in the following manner: *But if the everlasting gods have destined him to be a warrior, do they therefore predestine him to utter reproaches?* The word τίσημι seems appropriated to express especially divine appointment and disposition, as in A. 509. B. 482.

In confirmation of this meaning of ἐξ οὗ, see the beginning of the Odyssey, in which the very same first cause is introduced, and perhaps with a reference to this very place, as if the Greeks charged Jupiter with their calamities. Odyssey, l. 32, 33; Iliad, T.—86. The use of ἐξ, in reference to the original cause, may be seen also in Romans xi. 36. Admitting then that ἐξ οὗ may signify *from what time*, yet, I conceive, that we are not autho-

rised to take it in this sense, if there be a fair antecedent to the relative, and the sense equally good, if that antecedent be admitted. The particle δὲ likewise is here inferential, [see Vig. 402, last n.] which confirms that Διὸς is the true antecedent of ἐξ οὗ.

25. Old man, let me not catch you either now delaying at the hollow ships, or coming again in future—lest even *now*, &c. λύσω, in the following line, may be the subjunctive.

31. ἀντιόωσαν] ex contrario adeuntem, vel participantem.

70. Calcas was a *seer*, supposed to be inspired, with a knowledge of the past, and present, as well as of the future. [Comp. Revel. i. 19.]

113. καὶ γὰρ ῥα, &c.] and in truth, I do prefer her.

127. πρόσ] previously send.

151. ἴφι] opposed to the sly attack of an ambuscade.

211. Tell him the consequences as I tell them to you. Compare lines 233, 244, in which Achilles compares the state of the Greeks to the dead sceptre.

271. κείνοισι] i. e. the Centaurs.

276. But leave her as at first given.

278. ὁμοίης] refers to ὁμοιωθήμεναι, 187.

280. κἄρτερος] the stronger, opposed to φέρερος, the weightier.

288. refers to 280. Agamemnon states that Achilles is not satisfied with Nestor's concessions, but that he wishes to be stronger than *all*, to reign over *all*, to dictate to *all*.

295. Read ἔγωγέ τι.

341. See lines 84—91.

361. κατέρεξεν] may be from κατερέσσω, and may signify a motion of the hand, like that of an oar.

546. χαλεποὶ] difficult of comprehension.

B.

14. may have some reference to A. 571, 574, 605, 608. Had Agamemnon indeed used no delay in attacking Troy, he might perhaps have taken it before the gods interfered: on the contrary, Agamemnon *disbelieved* Jupiter, line 110, &c. So that it is observable that Jupiter's counsel against the Greeks was effected by a kind service to them, which he foresaw they would reject, and, by rejecting it, bring to pass his counsel against them.—Next to the Bible, comes the Iliad, both in unity of design, and wisdom of means concurring to bring about that design. It is the most perfect drama ever conceived by man; but perhaps it has never yet been adequately unfolded and estimated. See my former communication on the *ninth* book.

158. Agamemnon really intended to return home. Ulysses stated that his real intention might be different; but he said so perhaps in order to prevent him from effecting his purpose, 192.

234. Read ἀρχὸν ἔσται κακῶν. That ruling over cowards, you should trample, &c. alludes to A. 231, as does 237 to A. 171, and 241 to A. 232.

246. ἀκριτόμυθε] Saying every thing you think.

255. Ἦσαι] If this could signify, *you should sit down*, as put for ἦσαιο, the sentence would agree with the former line, 250, and with the circumstance that Thersites was *not sitting*, lines 211—268. I would rather, however, consider ἦσαι as the imperat. of ἡσάμην from ἥδομαι, and translate it by *amuse yourself*; or, if allowable, suppose it to be put for ἔσται, leave off.

291. i. e. On the other hand, it is painful for you to return disappointed, and it is hard also for them not to pine. Either alternative is bad, l. 366. They will fight separately.

303. Χθιζά τε καὶ πρώϊζ] May not this refer to the days during which the ships were assembling at Aulis?

308. Compare Revel. xii. 3, and note that Homer here uses σῆμα and τέρας, as alike meaning a sign or type. See 324.

330. τελεῖται] will be fulfilled. See 299.

337. i. e. You quarrel among yourselves like children, who do not care about stipulations, whether they be put in the fire or not.

Γ.

3. γεράνων] The flamingos about the Mediterranean draw up in lines, and appear at a distance so like armed men, as to excite an alarm. Such an appearance is sometimes seen on the rock of Gibraltar. The monkies which inhabit the rocks may have been the Pigmies.

59. αἶσαν] judgment, from δαίω, I divide; so *acute*, that Paris compares it to an axe, which divides a plank. If, however, it were allowable to render this verse as follows; *Hector, since you have reproached me respecting my appointment, and not said any thing further, or exceeded appointment*, what follows would cohere better; Paris would then charge Hector with impiety, in reproaching him with his destiny.

66. αὐτοῖ] of their accord—ἐκὼν ἔλοιτο, could by wishing obtain.

104. γῆ τε καὶ Ἥελίω] to the Trojan land, and to Phœbus its protector.

297. τίς] means *each*, here and elsewhere.

316. ἐλόντες] choosing.

400. i. e. Will you lead me any whither further than Troy ?

Δ.

286. οὐ γὰρ ἔοικ' ὀτρυνέμεν] In a parenthesis.

308. ὦδε] i. e. by such observation of discipline generally. Vide supra.

357. πάλιν λάζετο] retracted.

359. περιώσιον] i. e. I have no occasion either to blame or to excite you.

378. ἐστρατόωνθ'] were raising forces, i. e. against Thebes.

Ε.

4. δαίε] she *divided*, in allusion to the rays of a star. This was a kind of glory. Hence the propriety of *παμφαίνησιν*, line 6 and Σ. 206.

12. ἀποκρινθέντε] *parted*, i. e. from their own companions.

218. πάρος δ', &c.] i. e. you shall not do otherwise than you have hitherto done in using your bow.

487. ἀλόντε] i. e. husband and wife ; *alludit ad Martem et Venerem*.

Ζ.

181. In the history of Bellerophon and of Bacchus, which precedes, there seems to be some corruption of sacred history.

428. If by Diana we understand the moon, and by the arrow the rays of the moon, we find in Ps. xci. 5. a similar thought. In consistency with the same opinion, we find in the beginning of the Iliad, that the dogs were first affected by the rays or arrows of Phœbus. Heat produces madness in dogs.

513. ἡλέκτωρ] perhaps for ἀλέκτωρ. The participle ὑπεριῶν seems very expressive of strutting, and *καγχαλῶν* of crowing. Compare Γ. 43, 55, where the word may be well rendered by *crow*, and Paris be considered as reproached under the emblem of a vaunting cock ; and to this would likewise agree Γ. 68, 70.

Θ.

25. *Chain of fate*. Livy, vol. ii. p. 215 : Oxford Edition. The same seems to be intended by the scale, 69th line ; and it seems intimated that the gods could not 'cause the day of Troy to fall to the ground, and that of Greece to rise. Comp. 140.

190. ἥ μοι] i. e. she fed the horses before she waited on her husband.

Ι.

63. 77. Allusions perhaps to Achilles.

176. ἐπαρξάμενοι] making libations.

197. Whether you come as friends, or whether some urgent business pressed, be welcome, ye who, &c.

243. ἀτυζομένους] stupified.

309. ἀπηλεγέως ἀποσιπῆιν] to refuse decisively; see line 671. Comp. 431 and 435.

318. μοῖρα] allotment, both with respect to prizes and to death.

334. Ἄλλα δ'] i. e. the prizes he did not reserve for himself.

381. Thebes was the richest city at the time of the Trojan war, and this supremacy over Nineveh is intimated in Nahum iii. 8.—For further reference to Thebes, compare Jeremiah xli. 25, Ezek. xxx. 14, and Genesis xli. 41, 45, xlii. 20. The Trojan war then took place, when Egyptian Thebes flourished more than Nineveh.

435. Read οὐδ' ἔτι; compare 458.

491. λοιγὸν] refers to the danger impending over all the Greeks.

498. Αἰτᾶι] refers to λισσόμενοι in the former verse. Prayers are here personified, and the picture of them drawn from the tardiness and countenance of those, who are reduced to offer them. This refers to Agamemnon's entreaty to Achilles. On the contrary *Ate*, or *Hate*, (Anglice) or *Injury*, is precipitous and rapid in her movements. Compare T. 87, and A. 15, and 412. We have here a remarkable statement of the first principles of religion, however obscured by tradition. 1. That the Divinity, though offended, is rendered favorable to suppliants who offer sacrifice. 2. That they who forgive not are not forgiven by the Divinity; but they who do forgive may expect mercy. Comp. Genesis iv. 6, 7, where the word *hate*, which is a Hebrew word, first occurs, as also Matth. v. 23.

605. Which appointment will confine me, &c. See A. 415, 418.

N.

6. See Cicero's Tusculan Questions.

O.

624. A water-spout.

Σ.

264. μένος Ἄρης δατέονται] i. e. alternately prevail.

309. This line explains the expression ὁμοίου πολέμου.

591. See Euripides, Hecuba, l. 826.

596. ἐλαίῳ] with perfumed oil.

T.

56. Read Ἀτρεΐδῃ, ἣ ἄρ τι τότ' ἀμφοτέροισιν ἄρειον.

* Ἐπλετο σοὶ καὶ ἐμοὶ ὅτε, κ. τ. λ.

Truly anything had been preferable.

I take the liberty of suggesting that if your correspondents would communicate any Critical Remarks on Homer, in the manner which I have exemplified, there might in time be much matter collected for an improved edition of this noble author. Conceding to Heyne that he has done all that one man can do for the Iliad, the Odyssey remains unedited, and the Iliad requires to be criticised with increased attention. Various circumstances strike various persons, and therefore, so great a work as a new edition of Homer, should receive contributions from every quarter. If only one of the foregoing criticisms should be found really useful, I shall feel amply rewarded by having suggested it; and still more so, if, by so doing, I should excite your more learned correspondents to follow up the method proposed in respect to the great author,

Qui quid sit rectum, quid dulce, quid utile, quid non,

Plenius et melius Chrysippo et Crantore dicit;

and should my humble communications prove acceptable, it would be a great pleasure to me to follow up the subject still further in the method of short notes, as above commenced.

J. M. B.

P. S. In addition to the observations on the sixth line of the first book, I would further suggest that ἔθηκε, in the second line, corresponds to ἔθεσαν, in line 290; as does βουλῇ, in line 5, to μύθους, in line 545: and that ἐρίσαντε, in line 6, signifies *having rivalled*, in reference to a time before διαστήτην, as does μάχεσθαι to a time *after* διαστήτην. This rivalry of antecedent date to the open quarrel is plainly described in line 177, where this very ἐρίς is spoken of; and what is equally remarkable is, that it is there and elsewhere connected with *Jupiter*, as the first cause of it. For Jupiter rendered the one superior in *royalty*, the other superior in *strength*: see also line 186.

Τὰ πρῶτα perhaps may signify *primacy*, not only with respect to time, but to dignity, being put for κατὰ τὰ πρῶτα γέρατα.

Lastly, if we compare B. line 1—5, we shall find the above view of the meaning of this text decisively proved, and see the importance of it in connexion with the plot of the whole Iliad. Compare the beginnings of both books, as οὐλομένην with δλίση, δλίση referring to Jupiter as the first cause, οὐλομένην to Achilles, as his instrument.

EXPLICATION

d'une Inscription Grecque en Vers, découverte dans l'Île de Philæ par M. Hamilton.

(Extrait de la suite des *Recherches pour servir à l'histoire de l'Égypte pendant la domination des Grecs et des Romains*; par M. LETHBRIDGE, de l'Institut.)

LES inscriptions métriques qui ont été trouvées en Égypte ne présentent pas en général beaucoup d'intérêt. Ce sont le plus souvent des lieux communs sur le respect de l'auteur envers la divinité d'un temple. Il y a cependant quelques exceptions à faire à cet égard; et je ne crains pas de placer dans le nombre l'inscription suivante, qui peut-être mise au rang des plus intéressantes qu'on ait découvertes en Égypte.

Cette inscription a été publiée par M. Hamilton.¹ La copie de ce voyageur offre plusieurs lacunes: j'avais déjà réussi à les remplir excepté une seule, celle du 4^e. vers, et à corriger les autres altérations de la copie, lorsque M. Gau me communiqua celle qu'il avait prise plus tard sur les lieux. Cette nouvelle copie, sans être plus correcte que celle de M. Hamilton, a l'avantage de donner les principaux linéamens des lettres qui composent le 4^e. vers, et, en outre, de faire connaître la date de l'inscription. Cette date est exprimée dans six lignes de prose, à la suite des vers; mais M. Hamilton les avait placées d'une manière tout-à-fait indépendante de ces vers; en sorte qu'il était difficile de deviner qu'elles en dépendaient.² On possède donc maintenant tous les élémens d'une restitution complète. Je place ici la copie de M. Hamilton, et en renvoi quatre variantes de celle de M. Gau qui motivent les leçons que j'ai adoptées.

KAICAPIΠONTOMEΔONTIKAIAΠEIPΩNKPATEONTI
IANITΩIEKIANOCHATPOCEΔEYΘEPIΩI
ΔECΠOTAIEYΩΠACTEKAIACIΔOCACTPΩIAPACAC

¹ *Egyptiaca*, p. 52. J'en ai cité les quatre premiers vers dans le *Journal des Savans* de Juin 1821, p. 305, et les deux derniers dans celui de Mai 1824.

² Réduit, avec la seule copie de M. Hamilton, à deviner la date, d'après les circonstances que présentaient les vers, je l'avais rapportée au règne d'Adrien, d'après le titre d'*Astre de toute la Grèce* qu'on y donne à l'empereur.

ΕΛΛΑΔΟΣ¹ ΕΥ . . ΜΕΓΑΣ
 ΑΠΛΙΟΣΑΓΝΟΝΕΘΗΚΕ
 ΠΑΜΜΑΠ ΕΥΡΡΟΜΟΝ²ΝΠΙΟΔΙΟΣ
 ΚΑΙΜΕΓΑΝ . . ΜΕΓΑ . . ΤΟΥΡΑΝΝΙΟΝ³ΑΝΔΡΑΔΙΚΑΙΟΝ
 ΑΠΥΠΤ⁴ΠΑΣΑΣΦΕΡΤΑΤΟΝΝΓΕΜΟΝΑ
 ΣΤΑΛΛΑΙΕΝΕΣΤΑΛ⁵ΕΝΙΝΕΙΣΤΟΔΕΝΑΣ⁶ΕΛ⁷ΛΟΝ⁸
 ΠΑΣΟΜΟΛ⁹ΝΥΜΝΗΙΑΤΟΝΧΘΟΝΟCCΑΒΟΤΟΤΑΝ
 ΤΑΙΔΕΦΥΛΛΑΙΦ¹⁰ΝΕΥΝΤΙΚΑ . . ΝΠΕΡΑΣΑΓΥΠΤΟΙΟ
 ΟΜΜΙΚΑΙΙΑΙΘΙΟΠ¹¹ΝΓΑΣΟΡΙΟΝΝΕΑΠΛ¹²
 ΚΑΤΙΛΙΟΥΤΟΥΚΑΙ
 ΝΙΚΑΝΟΡΟΣ
 ΤΟΥΝΙΚΑΝΟ
 Κ . . ΚΑΙCΑΡΟΣ
 ΦΑΜΕΝ . . ΟΙΒ
 ΕΠΗΝΕΙΛΟΥCΤΡΑΤΗΓΟΥ

Avant d'examiner les vers, voyons quel est le nom de l'auteur et en quel temps il vivait. C'est ce qu'on trouve dans les six lignes de la fin : *Κατίλιου τοῦ καὶ Νικάνορος τοῦ Νικάνορος. L K⁷. Καίσαρος, φαμενὸν I B, ἐπὶ Νείλου στρατηγού.* “ Ces vers sont de Catilius, dit Nicanor, fils de Nicanor, l'an xx de César, le 12 de Phaménoth, Nilus étant Stratège.” Au lieu de Catilius, on pourrait être tenté de lire C. Atilius; mais dans une autre pièce de vers du même auteur, malheureusement trop mutilée, on lit. *χθὼν ἀμβολὰς Κατίλιος*, qui sont les 2 dernières syzigies d'un trimètre iambique; ainsi le nom Catilius est certain. Le signe numérique de l'année est douteux; mais en comparant les deux copies, on ne peut hésiter qu'entre *IE* et *K* (15 ou 20). La date est donc celle du 12 Phaménoth de l'an xv ou xx d'Auguste, qui répond au 8 Mars de l'an 15 ou 10, avant notre ère, d'après le calendrier fixe qui était établi à Alexandrie depuis l'an 25.

L'auteur de l'inscription est donc un Grec d'origine, nommé Catilius, qui avait joint à ce nom celui de son père Nicanor. Le nom de Nicanor a été si commun chez les Grecs, qu'il est peut-être téméraire de prétendre savoir de quel personnage il est ici question. Toutefois, en ayant égard à la concordance de l'époque, je conjecture que Catilius était fils de Nicanor, fils d'Arius, philosophe d'Alexandrie, dont Auguste reçut des leçons

¹ COC¹²ΤΙΠ¹²Ξ EXCANGTCAC.
² ΕΛΞΟΔΟΝ.

³ ΤΟΥΡΑΝΝΙΟΝ.
⁴ ΝΕΑΤΑΧ.

dans sa jeunesse,¹ et pour lequel il avait une estime et une amitié attestées par Plutarque.² Ce philosophe, dit Suétone, eut deux fils, Dionysius et Nicanor, qui vécurent, comme leur père, dans l'intimité d'Auguste, et qui contribuèrent aussi à le former par leurs leçons.³ L'hommage du fils de Nicanor à Auguste serait un acte de reconnaissance pour l'attachement de ce prince à toute la famille de l'auteur. Il est presque inutile de montrer que les époques conviennent fort bien à cette hypothèse. En supposant qu'Auguste eût de 15 à 18 ans lorsqu'il reçut les leçons d'Arius et de ses fils, et que Nicanor, l'un d'eux, eût alors seulement 25 ans, en l'an 15 ou 10 avant notre ère, il pouvait avoir un fils de 25 à 30 ans. Le dialecte Dorique, employé dans l'inscription, n'est pas non plus une difficulté. On sait que les poètes Alexandrins ont souvent affecté de se servir de ce dialecte : il nous suffit de renvoyer aux épigrammes d'Antipater de Sidon, de Méléagre, etc.

Après ces observations sur l'auteur et la date de ce monument, je viens à l'inscription elle-même. Elle se compose de 12 vers élégiaques, dont voici le texte restitué et la traduction.

Καίσαρι ποντομέδοντι καὶ ἀπείρων κρατέοντι,
 Ζανί, τῷ ἐκ Ζανὸς πατρὸς, Ἐλευθερίῳ,
 Δεσπότη Εὐρώπας τε καὶ Ἀσίδος, ἄστρον ἀπάσας
 Ἑλλάδος, ὃς σωτὴρ Ζεὺς ἀνέτειλε μέγας,
 [Ἰσίδος ἐν νάσῳ Κ]ατίλιος ἀγνὸν ἔθηκε
 Γράμμ', ἀπ' [Ἀλεξάνδρου δ]εῦρο μολῶν πόλιος,
 Καὶ μέγαν [ἐκ] μεγάλ[ων] Τουρράνιον, ἄνδρα δίκαιον,
 Αἰγύπτῳ πάσας φέρτατον ἀγεμόνα,
 Στάλα ἐνεστάλωσεν, ἵν' εἰς τόδε νάσῳ ἔδεθλον
 Πᾶς ὁ μολῶν ὑμνῇ τὸν χθονὸς ὀλβοδόταν
 Τᾷδε Φίλαι φωνεῦντι· Κ[αλὸν] πέρας Αἰγύπτῳ
 Ἐμμὶ, καὶ Αἰθιοπῶν γὰρ ὄριον νεάτας.

“A César, qui règne sur les mers et sur les continents, Jupiter libérateur, fils de Jupiter, maître de l'Europe et de l'Asie, astre de toute la Grèce, qui s'est levé avec l'éclat du grand Jupiter sauveur, Catilius, venu ici de la ville d'Alexandre, a consacré dans l'île d'Isis une inscription religieuse ; et [en même temps] il a élevé une stèle en l'honneur du grand Turranius, né d'une grande famille, homme juste, excellent gouverneur de toute l'Egypte ; afin que quiconque portera ses pas dans ce sanctuaire de l'île bénisse le bienfaiteur du pays, au lieu même où Philæ

¹ Dio Cass. li. 16 ; *ibiq.* Reimar.

² Plutarch. in *Anton.* § 81.

³ Sueton. in *August.* § 89.

s'écrit : ' Je suis la belle extrémité de l'Egypte et la limite de la terre reculée des Ethiopiens. ' ”

J'ai tâché de conserver dans cette traduction la tournure qu'a prise Catilius; car on a sans doute remarqué que ses douze vers forment une seule période qui se développe avec autant d'élégance que de correction; et, sous le rapport de la facture, je ne sais si l'anthologie renferme beaucoup de pièces qui soient supérieures à cette inscription.

Les quatre premiers vers contiennent l'énumération des titres d'Auguste; ils donnent lieu à des remarques de plus d'un genre.

V. 1. Le mot *ποντομέδων* est une épithète propre à Neptune, qu'emploient Euripide¹ et Pindare;² et le vers entier est l'expression du titre (*δεσπότης γῆς καὶ θαλάσσης*) que Septime-Sévère³ et Caracalla⁴ portent dans plusieurs inscriptions. Julien l'Apostat reçut celui de *Dominus orbis terrarum*.⁵

V. 2. *Jupiter libérateur, fils de Jupiter.* Auguste porte le même titre dans l'inscription du Propylon de Dendéra.⁶ Ce Jupiter, dont Auguste est le fils, ne peut être que Jules César; d'où résulte l'explication d'un passage de Dion Cassius, que les critiques ont voulu corriger. Cet historien rapporte⁷ qu'on éleva à Jules César un temple, et qu'on lui donna le titre de *Jupiter Julius* (*Δία τε αὐτὸν Ἰούλιον προσηγόρευσαν*). Paulmier de Grentemesnil propose de changer *Δία* en *Δίων* (*divum*); et Reimar est tout près d'adopter la correction, attendu qu'aucun monument n'atteste que Jules César fut appelé *Jupiter*. L'inscription de Philæ lève tous les doutes à cet égard.

V. 3. *Maître de l'Europe et de l'Asie.* Il est remarquable que Catilius ne nomme que deux parties du monde, et cependant on peut être sûr qu'il n'a pas voulu exclure la Libye de la domination d'Auguste; notre poète s'est donc ici conformé à l'ancienne opinion qui considérait la terre comme divisée en deux parties, l'Asie et l'Europe, laquelle comprenait la Libye jusqu'à l'Egypte exclusivement. Agathemère⁸ et l'auteur anonyme du Commentaire sur le Tetrabiblos de Ptolémée⁹ attribuent en

¹ Hippolyt. v. 744.

² VI. Olymp. v. 176.

³ Villosion, dans les *Mém. Acad. Inscr.* xlvii. 318.

⁴ *Marmor. Oxoniens.* clxxii.—Peyssonon. *Voyage à Thyatira*, p. 280.—Leake's *Asia Minor*, p. 246.

⁵ Gruter, ccxii. 1.

⁶ Voyez mes *Recherches pour servir à l'Histoire de l'Egypte*, p. 162.

⁷ Dio Cass. xlv. 6.

⁸ II. 2. *fin.* cf. Berkel. ad. Steph. Byz. p. 383.—Uckert, *Geograph. der Griechen und Roemer*. T. i. P. 2. p. 280.

⁹ P. 58. Ed. Bas. 1558.

effet cette division aux anciens géographes. Elle a été suivie par Isocrate dans le Panégyrique,¹ et par Sophocle dans un passage des Trachiniennes,² ("O soleil! . . . apprenez-nous en quel lieu habite le fils d'Alcmène : parcourt-il les mers, où se repose-t-il sur quelque point de l'un des deux continens? ἢ διωσαις ἀπείροις κλιθεῖς,") par Varron,³ et enfin par Salluste, qui, dans la vie de Jugurtha,⁴ s'exprime ainsi : *Pauci tantummodo Asiam et Europam esse [voluerunt]; sed Africam in Europa.* Selon Varron,⁵ cette division fut admise par Eratosthène; mais on voit par la critique détaillée, que Strabon a donnée du système de ce géographe, qu'il admettait la division en trois parties; s'il a parlé de l'autre division, ce n'a dû être que pour l'exposer comme une opinion de quelques personnes; et Varron, qui n'avait pas autant de critique que de savoir, se sera trompé en la lui attribuant. Elle tient évidemment à la géographie Homérique: il n'est donc pas surprenant qu'elle ait été suivie par les poètes de l'école Alexandrine. Aussi la retrouvons-nous dans Callimaque⁶ et dans notre inscription. Lucain,⁷ qui écrivait un peu avant le temps de Catilius Nicanor, Tibulle⁸ qui a écrit dans le même temps, et Silius Italicus,⁹ qui a rédigé son poème un siècle après, ont également adopté cette division en deux continens, en quelque sorte consacrée dans le langage poétique de l'époque. Enfin il en existe des vestiges jusque dans Paul Orose,¹⁰ Ethicus, et J. Laurentius Lydus.¹¹ C'est une preuve de l'influence que la géographie poétique a exercée sur les opinions des Grecs; j'en ai rapporté tout récemment un exemple à propos de la dénomination d'Inde appliquée à l'Ethiopie¹². J'en cite et discute un grand nombre d'autres dans mon *Mémoire* (inédit) *sur le Système Géographique de Cosmas, considéré par Rapport à la Géographie Poétique des Grecs et aux Systèmes des Alexandrins.*

Astre de toute la Grèce. Cette expression d'*astre*, appliquée à un homme distingué par son rang, ses talens ou ses vertus, se trouve communément chez les poètes Grecs.¹³ On s'étonne que Catilius, dans le cours de ses flatteries, se soit contenté de dire *astre de toute la Grèce*; pourquoi pas *astre de l'Univers*?

¹ § 49.² Trach. v. 101; ubi vide Bothe.³ Ling. Lat. iv. p. 13. ed. Bipont.⁴ § 17.⁵ De Re Rust. 1, 2, 3, ibique Gesn.⁶ Hymn. in Del. v. 168.⁷ IX. 419.⁸ IV. 1, 176, ibiq. Broukh.⁹ I. 195.¹⁰ Hist. i. 2.¹¹ De Ostentis, p. 192. c. ed. Hase.¹² Journal des Savans, 1825, p. 226.¹³ Cf. Jacobs ad Antholog. xii. 205, 206.

Il y a quelque motif à cette restriction, qui se rapporte peut-être à quelque disposition bienveillante d'Auguste envers la Grèce; tient-elle à cette circonstance, racontée par Dion Cassius, qu'Auguste, en 725 de Rome, régla les affaires de la Grèce et se fit initier aux mystères d'Eleusis?¹ Je l'ignore. On pourrait présumer aussi que *ἅπαντα Ἑλλάς* est pour *ἅπαντες Ἕλληνες*, et que cette expression s'entend, non pas seulement de tout le pays de Grèce, mais de tous les Grecs établis dans les diverses parties de l'empire, et signifie *astre protecteur de tous les Grecs, de tout ce qui porte le nom de Grec*.

Au reste, les termes qui suivent ne sont pas moins magnifiques, *toi qui t'es levé, semblable au grand Jupiter sauveur*, *ὃς σωτὴρ Ζεὺς ἀνέτειλε* (ou *ἀνέτελλε*) *μέγας*; car je doute qu'on puisse lire autrement ce passage, fort maltraité dans les deux copies. Quant au sens, il peut y avoir incertitude. S'agit-il du dieu Jupiter ou bien de la planète de ce nom? je me décide pour ce dernier sens, d'abord parce qu'il est appelé par la comparaison d'astre, et ensuite parce que l'expression *ἀνέτειλε*, toute astronomique, semble l'appeler également; *ἀνέτειλε Ζεὺς* est pour *ἀνέτειλε ὅκως Ζεὺς*, comme dans ces deux vers d'une inscription funéraire :

Ἦτις ἐν ζωῶσιν ὅκως ἀνέτελλεν Ἐῷος

*Νῦν δύνει δ' ὑπὸ γῆν Ἑσπερος ἐν φθιμένοις.*²

Δύνει Ἑσπερος est pour *δ. ὅκως Ἑσπερος*; et de même, dans l'épigramme de Platon,³ dont celle-là est imitée :

Ἀστὴρ πρὶν μὲν ἑλαμπες ἐν ζωῶσιν Ἐῷος,

Νῦν δὲ θανάιν λάμπεις Ἑσπερος ἐν φθιμένοις.

Le mot *Jupiter* désigne donc ici la planète; mais le poète semble avoir à dessein confondu les deux idées : car le nom de Jupiter-planète, s'y trouve accompagné des épithètes de Jupiter-dieu, savoir, *μέγας* et *σωτὴρ*, l'une et l'autre prises toutefois dans un sens particulier : en effet, *μέγας* se rapporte à l'éclat et à la grandeur de la planète, et *σωτὴρ* à son influence heureuse sur les destinées humaines : on sait que, dans la doctrine astrologique des anciens, Jupiter était censé le dépositaire des influences bienfaisantes;⁴ c'est lui qui rendait bon, modeste et sage.⁵ Remarquons, en passant, que l'image ne serait que poétique, si l'épithète *μέγας* était seule. Ce qui donne proprement à la

¹ Dio Cass. li. 4.—Sueton. *Aug.* § 93.

² Jacobs *Antholog.*—*Adespot.* 733.—*Palat.* app. 329.

³ *Id.* i. p. 106.—*Palat.* vii. 670.

⁴ Sext. *Empir. adv. Mathem.* v. p. 114.

⁵ Jul. Firmic. *Matern. Mathes.* i. 1.

pensée le caractère astrologique, c'est l'épithète *σωτήρ*, relative à l'influence de l'astre : d'où nous voyons qu'il n'y a rien d'astrologique dans l'épigramme de Platon, rapportée plus haut. Il n'y a qu'une comparaison poétique, fondée sur l'éclat et la beauté de l'astre de Vénus ; ce genre de comparaison se trouve depuis Homère,¹ Job,² et Pindare,³ jusqu'à Plotin,⁴ ou, pour mieux dire, à toutes les époques de la littérature ancienne. Ce n'est pas la seule distinction à établir dans cette matière délicate, où l'on est souvent exposé, faute d'une étude approfondie, à confondre beaucoup de choses qui n'ont point de rapport les unes avec les autres.

V. 5. et 6. Les quatre premiers vers contiennent le complément indirect d'une proposition que nous trouvons énoncée dans les deux suivans. La moitié du premier manque ; on n'y voit que quelques traits peu distincts : la seconde moitié *ατίλιος ἀγνὸν ἔθηκε* est heureusement fort claire ; *ατίλιος* est certainement *Κατίλιος*, le nom de l'auteur ; et l'on ne peut douter que le commencement du vers n'ait été rempli par l'indication du lieu où l'hommage a été déposé. Le vers est complet en lisant : [*Ἰσίδος ἐν νάσῳ Κ*] *ατίλιος ἀγνὸν ἔθηκε*. L'expression *Ἰσίδος νῆσος* est caractéristique de Philæ ; je la retrouve dans plusieurs autres inscriptions métriques de cette île, copiées par M. Gau. L'adjectif *ἀγνὸν* appelle un substantif ; je le trouve dans *ΠΑΜΜΑΠ*, que je lis *γράφμ' ἀπ'*. La fin du vers, *δεῦρο μολαὶν πόλιος*, ne laisse aucun doute : la lacune du milieu a nécessairement été occupée par un mot qui se rapportait à *πόλιος* et qui dépendait de *ἀπὸ*. D'après ma conjecture sur l'auteur de l'inscription, un mot est appelé naturellement ici, c'est *Ἀλεξάνδρου*, qui est précisément celui que la mesure exige. *Ἀλεξάνδρου πόλις* pour *Ἀλεξάνδρεια*, se trouve même dans la prose,⁵ de même que *Ἀντιόχου πόλις*⁶ pour *Ἀντιόχεια*. Le vers est complet. Catilius dit donc *qu'il est venu d'Alexandrie en ce lieu*. Le mot *γράφμα*, qui signifie fréquemment un livre, un ouvrage,⁷ a aussi le sens d'inscription en vers ou en prose,⁸ et en général de *pièce de vers* :⁹ c'est ce dernier que je lui donne ici ; et *ἀνατίθεναι γράμμα τινὶ* me paraît signifier *composer une pièce de vers en*

¹ *Iliad*, χ', 318.—Cf. Jacobs *ad Anthol.* vi. 353.

² XI. 17.

³ IV. *Isthm.* 39.

⁴ *De Pulchritud.* p. 26. D. *ibiq.* Creuze.

⁵ S. Epiphan. *de Mensur.* ii. 166. B.

⁶ Philostorg. *Hist. Eccles.* iii. 15.

⁷ Valcken. *ad Ammon.* p. 56.—Boisson. *ad Callimach.* p. 184.

⁸ Antipat. Sidon. *Epigr.* xciii. 2.

⁹ Leon. Alex. *Ep.* xvii.—Marcus Argent. *Ep.* xxxii.

l'honneur de quelqu'un lui consacrer une pièce de vers. Le mot *ἀγνόν*, joint à *γράμμα* ne me semble pas très-clair ; comme cet adjectif, avec un nom de chose, a quelquefois le sens de *sacré, saint*, il serait possible que Catilius eût voulu parler d'une *inscription religieuse*, d'un hommage religieux, en l'honneur d'Auguste. Mais il s'agit probablement d'une autre inscription que celle qui nous occupe en ce moment.

En effet, Catilius ajoute : *et j'ai élevé une stèle à Turranius*, etc. *Τουρράνιον στάλα ἐνστάλωσεν* ; l'expression *στηλόω τινα* *στήλη* est rare, mais la signification n'en est pas douteuse ; elle revient *ἀνατιθέναι στήλην τινί* ; et elle est analogue à l'expression *ἀνατιθέναι εἰκόνη τινα*, pour *εἰκόνα τινί*. Comme notre inscription est gravée sur le propylon de Philæ, il est clair que la *stèle* dont il est ici question, en a été tout-à-fait indépendante. Il semble donc que ces vers n'ont pour objet que de mentionner ce que Catilius Nicanor a fait dans le temple de Philæ pour honorer l'empereur et le gouverneur de l'Égypte ; c'est ce qui me fait penser que l'inscription désignée plus haut par les mots *ἀγνόν γράμμα* est autre que ces vers de Catilius qui, dans le fait, concernent autant le préfet d'Égypte qu'Auguste, en sorte qu'ils ne répondent qu'imparfaitement aux mots *Καίσαρι . . . ἀγνόν γράμμα ἔθηκε*. J'ai déjà dit qu'il existe parmi les autres inscriptions de Philæ un fragment, en dialecte Dorique, très-mutilé, mais qui est certainement de Catilius ; j'y ai distingué, à la fin, des mots qui peuvent fort bien se rapporter à Auguste ; ce sont *καὶ καλὴ σῶζοι Κύπρις*, et que la belle Cypris conserve. . . : C'est là, si je ne me trompe, le *γράμμα ἀγνόν* que Catilius rappelle dans notre inscription.

V. 7. La restitution des courtes lacunes de ce vers ne me laisse point de doute : *μέγαν [ἐκ] μεγάλων* ; ce qui veut dire *ἐκ μεγάλων πατέρων* ; de même Sophocle : . . . *καὶ δείξεις τάχα Εἴτ' εὐγενὴς πέφυκας, εἴτ' ἐσθλῶν κακῇ*,¹ c'est-à-dire *ἐξ ἐσθλῶν γονέων*. La construction pleine se lisait dans l'inscription de Marcellus à Rhodes : *Μάρκελλος κλεινῶν Κλαύδιος ἐκ πατέρων* ;² si la mesure l'eût permis, j'aurais pu lire aussi bien *ἀπὸ μεγάλων*, comme dans Eschyle : *σέβουσαι ἄξιαν σ' ἀπ' ἄξιων*,³ où nous trouvons aussi le rapprochement du même adjectif : ce que les Grecs et les Latins aimaient beaucoup.

Maintenant, quel est ce grand *Turranius*, né d'une grande

¹ *Antigon. v. 38. ibiq. Schol. et Musgrav.*

² *Apud Plut. in Marcell. § 30.*

³ *Eumenid. v. 439.*

famille, cet excellent gouverneur de l'Égypte? Cela n'est pas facile à déterminer, parce que l'histoire n'en fait pas mention : l'époque de l'administration de ce préfet tombe précisément dans cette lacune, espace de trentedeux à trente-quatre ans, que l'histoire a laissée, comme je l'ai dit ailleurs, dans la série des préfets d'Égypte,¹ et qui ne peut-être remplie que par le secours des monumens : déjà l'inscription du propylon de Dendéra m'a fourni le nom d'un de ces préfets, savoir, Publius Octavius : celle de Philæ nous en fait connaître un autre, qui administra l'Égypte quelques années auparavant.

Le préfet Turranius me paraît être le même personnage que le Caius Turranius qui, selon Tacite, était préfet de l'annonne, à la mort d'Auguste, l'an 14 de notre ère.² Cette fonction était l'une des plus importantes de l'état ; or, il est tout simple qu'Auguste en eût revêtu une personne en qui il avait eu assez de confiance pour le charger de l'administration de l'Égypte, province qu'il ne confiait qu'à des hommes dont il était sûr. L'ordre des temps permet aussi de croire que notre Turranius était fils de Turranius Niger, l'ami de Varron, qui lui dédia son traité d'agriculture,³ et agriculteur lui-même, puisqu'il avait donné son nom à une espèce de poire ;⁴ d'ailleurs, versé comme son ami, dans beaucoup de connaissances, au point que Cicéron le qualifie *χρηστομαθής*,⁵ et qu'Ovide vante ses talens pour la tragédie.⁶ On ne sait si c'est le même que le Manius Turranius, dont Cicéron, dans la 3^e. Philippique, loue l'intégrité et la vertu.⁷ Quoi qu'il en soit, la famille de Turranius comptait assez de personnages distingués pour justifier les paroles de Catilius : *μέγαν ἐκ μεγάλων*.

V. 9 et 10. L'inscription de la stèle élevée par Catilius contenait sans doute un éloge pompeux du gouverneur ; on en juge par ce qu'il dit ici : " afin que ceux qui porteront leurs pas dans

¹ *Recherches pour servir à l'Histoire de l'Égypte*, etc. p. 171.

² Tacit. *Ann.* i. 7.—Tacite (*Ann.* xi. 31) parle d'un Turranius, également préfet de l'annonne sous le règne de Claude, 34 ans après. Les commentateurs ont cru que c'était le même personnage : cela est peu probable. Le Turranius dont parle Sénèque (*de Brevit. Vit.* xx. 2), qui exerça la fonction de *procurateur* sous Caligula, et mourut peu après, était différent de l'un et de l'autre : et c'est à tort que M. Ruhkopf les a confondus (*ad Senec. Opp.* i. 535). Ils étaient sans doute de la même famille.

³ Varr. *de Re Rust.* ii. procem. 6.—ii. 2, 12.—iii. 1, 9.

⁴ Columell. v. 10, 18.—Plin. xv. 15. p. 741. 19.

⁵ i. *Epist. ad Attic.* 6. ⁶ iv. *Pont.* 16, 29. ⁷ *Philipp.* iii. 10.

ce sanctuaire de l'île bénissent le bienfaiteur du pays." Ce sanctuaire, c'est le temple même d'Isis, dans l'enceinte duquel la stèle fut sans doute élevée. "Ἐφέλαν, qui me paraît la seule leçon à tirer des lettres ΕΛΕΟΔΟΝ, est employé par Callimaque¹ pour désigner le lieu où siège une divinité. Τὸν χθονὸς ἐλβόδοταν me paraît se rapporter au gouverneur de l'Egypte, et non pas à l'empereur; χθονὸς a le sens particulier que nous donnerions à l'expression *du pays*, pour dire *de ce pays*. De même Eschyle, en parlant de Canope en Egypte dit: ἔστιν πόλις Κάνωβας ἐσχατὴ χθονὸς,² . . . " Il y a une ville de Canope, la dernière *du pays*." Je trouve le même sens dans un autre vers de ce poète, où il dit des Athéniens: ἀργύρου πηγὴ τις αὐτοῖς, θησαυρὸς χθονὸς,³ ce qui signifie peut-être *trésor du pays*, et non pas en général *trésor de la terre*, comme on l'a traduit.⁴

V. 11 et 12. Là où Philæ s'écrit: " Je suis la *belle extrémité* de l'Egypte, et la *limite* de l'Ethiopie reculée, etc." J'ai déjà cité ailleurs ces deux vers, qui m'ont servi pour restituer une inscription métrique de Dekké.⁵ Je me contenterai de remarquer ici que ces expressions d'*extrémité* et de *limite*, appliquées à Philæ, justifient l'étymologie donnée au nom de cette île par MM. Et. Quatremère⁶ et Champollion le jeune,⁷ qui le font venir du mot Copte *Pilak* signifiant *limite*, *frontière*. Cette île fut en effet la limite de l'Egypte proprement dite, non-seulement au temps des Grecs et des Romains, mais dans les plus anciens temps: il suffirait, pour s'en convaincre, d'observer qu'aucune des légendes des dieux Egyptiens ne s'applique à une contrée plus méridionale que Philæ; c'en est assez pour montrer combien est douteuse l'opinion de ceux qui font naître en Ethiopie la religion et la civilisation de l'Egypte. Tout porte à croire, au contraire, qu'elles sont nées dans ce dernier pays et ont ensuite pénétré dans les contrées du Nil supérieur.

¹ In Apollin. v. 72.² Prometh. v. 845.³ Pers. v. 238.⁴ La Porte Duthéil.⁵ Journal des Savans, Mai 1824.⁶ Mém. Géograph. i. 384.⁷ L'Egypte sous les Pharaons, i. 158.

PORSON'S METRICAL CANONS.

Iambic Metres.

A pure iambic senarius, or trimeter, consists of six *iambi* :¹

πάλαι κυνηγετοῦντα καὶ μετρούμενον.

Such was the metre of the old writers, Archilochus, Solon, Simonides. The tragic writers, from the necessity of lessening the labor of composing under such restrictions, introduced certain licenses :

1st, The admission of a spondee into the *uneven* places :

ἢ σιτοποιεῖν κὰν πέδω κοίτας ἔχειν.

2d, The substitution of a tribrach for an iambus, as being isochronous : in the 1st foot : ἄγετε τὸν ἀβρὸν δὴ ποτ' ἐν Τροίᾳ πόδα.

2d : τρυχηρὰ περὶ τρυχηρὸν εἰμένην χροῶ.

3d : πέπλων λακίσματ' ἀδόκιμ' ὀλβίοις ἔχειν.

4th : πόλιν τε δείξω τήνδε μακαριωτέραν.

or 5th : ἄλλους τυράννους αὐτὸν ὄντα βασιλέα.

3d, The resolution of the spondee in the first foot into a dactyl :

οὐκ ἀριθμὸν ἄλλως ἄλλ' ὑπερτάτους Φρυγῶν :

or anapest :

φιλοτιμίας καὶ μὴ σύ γ' ἄδικος ἢ θεός :

in the third into a dactyl only :

ῥυσσοῖσι νάτοις βασιλικῶν ἐκ δαμάτων :

but in the fifth into neither : hence the following verse is objectionable :

χρὴ δέ σε, λαβοῦσαν τόνδε μόσχον νεαγενῇ :

Porson reads *εὐγενῇ*.

Thus a tragic senarius admits an iambus into any place ; a

¹ Horace, A. P. 251.

Syllaba longa brevi subjecta vocatur iambus,
Pes citus : unde etiam trimetris accrescere jussit
Nomen iambei, cum senos redderet ictus,
Primus ad extremum similis sibi.

It was unlawful to divide this anapest among different words: hence the following verse is corrupt:

ἔλεξε δ' ὦ θηροκτόν' Ἀρτεμι καὶ Διός.

Anapests are also sometimes found in the case of proper names, which do not require this license: such verses are condemned by the Edinburgh Reviewer:

ἀπωλόμην Μενέλαε Τυνδάρεως ὄδε.

ὃς εἰς Μινύαισι πᾶσι διὰ μάχης μολών.

Ἀγάμεμνον, ὦ Μενέλαε πῶς ἂν ἂντ' ἐμοῦ.

Νεοπτόλεμος γαμῖν νιν, οὐ γαμῖν πρότε.

An iambic verse has two principal *cæsuras*, the *penthemimeral* and the *hepthemimeral*; the former dividing the third, the latter the fourth foot:

Of the first *cæsura* there are four kinds:

1. When the first syllable of the third foot is a short syllable:

κίνδυνος ἔσχε | δορὶ πεσῖν Ἑλληνικῶ.

2. When a short syllable, after elision:

πατὴρ ἴν' εἶποτ' | Ἰλίου τείχῃ πέσοι.

3. When it is a long syllable:

λίπων ἴν' Αἰδῆς | χωρὶς ᾤκισται θεῶν.

4. When a long syllable, after elision:

καὶ τεύξεταί τοῦδ' | οὐδ' ἀδάρητος φίλων.

Of the second *cæsura* there are many kinds:

1. When it occurs at the end of a word of two or more syllables, without elision:

ἦκα νεκρῶν κευθμῶνα | καὶ σκότου πύλας.

2. With elision:

πολλῶν λόγων εὐρήμαθ' | ὅσπερ μὴ θανεῖν.

3. When the short syllable is an enclitic:

κείνη γὰρ ὤλεσέν νιν | εἰς Τροίαν τ' ἄγει.

4. When not an enclitic, but a word which cannot begin a sentence:

τύμβον δὲ βουλομένην ἂν | ἀξιούμενον.

5. When the word refers to what has preceded, but might begin a sentence:

ἐπεὶ πατὴρ οὗτος σὸς | ὃν ἡρηνεῖς ἀεί.

6. When, in the same case, the short syllable is formed by elision;

ἀλλ' οὐτ' ἐμοὶ καλὸν τόδ' | ἔστιν οὔτε σοί.

7. When there is a pause or break in the sense after the third foot, succeeded by a monosyllable, without elision :

ἐλλ' ἂν πόλις στυγεῖ, σὺ | τιμήσεις νεκρόν ;

8. Under the same circumstances, with elision :

ὅταν γὰρ εὖ φρονεῖς, τόδ' | ἡγήσει σὺ πῶν.

In the two last cases, the rhythm is less pleasant.

Another division of the senarius is denominated by Porson, the *quasi-cæsura*. This takes place when the third foot suffers elision, either in the same word, or with the addition of γ', δ', μ', σ', τ' :

κεντεῖτε μὴ φείδεσθ' | ἐγὼ τέκον Πάριν.

γυναιξὶ παρθένοις τ' | ἀπόβλεπτος μέτα.

Verses of the following kind, in which the third and fourth feet form whole words, or parts of words, are very rare :

Μανίλαε μὴ | γνώμας | ὑποστήσας σοφάς.

Θρήκην περάσαντες | μόγις | πολλῶ πόνῳ.

The following canon is, however, scrupulously observed : The third and fourth feet must not be included in the same word : therefore this verse is not allowable :

σὲ τὸν βόλοις | νιφοκτύποις | δυσχείμερον.

There is another kind of *cæsura*, which Porson denominates *the pause* ; this regards the division in the fifth foot ; the rule is this, as it is conveniently given by the Edinburgh Reviewer : The first syllable of the fifth foot must be short, if it ends a word of two or more syllables : hence the following verse is objectionable :

κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν : leg. ἔμπαλιν.

The exception is, when the second syllable of the fifth foot is a monosyllable incapable of beginning a verse : such as ἄν, αὐ, γάρ, δέ, δὴ, μὲν, μὴν, οὖν, together with all enclitics, except pronouns when emphatic :

λέγ', εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὐ | χάριν.

σπεύδωμεν, ἐγκονῶμεν, ἡγοῦ μοι | γέρον.

ἂ δ' ἐνθάδ' εἶχον ἀγάθ', ἄκουσόν μου | πάτερ.

ἔσω φρενῶν λεγουσα πείθω νιν | λόγῳ.

τί παρθεναῖε δαρὸν, ἔξόν σοι | γάμου.

βίον δ' ἐπαιτῶν εἴρα' ἀγύρτης τις | λάτρεις.

ἔμπρησον, ὦ γενναῖε· κἀγὼ τοι | ποτέ.

οἶόν τέ μοι τάσδ' ἐστί· θνητοῖς γὰρ | γέρα.

καὶ σοί γε τοῦργον τοῦμὸν ἔσται δὴ | βραχύ.

μῶν οὐκ ὀλεῖ καὶ τόνδε ; δόξῃ γοῦν | ἐμῇ.

σὺ δ' ἤμιν ἢ μισοῦσα, μισεῖς μὲν | λόγῳ.

εἰ μοι λέγοις τὴν ὄψιν, εἰποιμ' ἂν | τότε.

But this verse is faulty : *Καὶ γῆς φίλης ὄχθοισι κρυφῶ καὶ τάφῳ :* since *καὶ* is a monosyllable capable of beginning a verse.

The particle *ἀν* is of most frequent occurrence in this position, with respect to which it must be observed, that it invariably immediately follows its verb, which always suffers elision.

Dissyllables, in which the vowel of the second syllable is elided, are considered as monosyllables :

ὅποια κισσὸς δρυὸς, ὅπως τῆσδ' ἔχομαι.

The following verses are not actual exceptions to the above rule :

εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πόνειν.

ἀμφοτέρων ἀπολειφθέν γὰρ οὐδὲν θάτερον.

ἦν δ' ἐγγυὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται.

θεοὶ δ' ὅταν τιμῶσιν, οὐδὲν δεῖ φίλων.

In these instances, *οὐδ' εἰς*, *οὐδ' ἂν*, ought to be written for *οὐδεὶς*, *οὐδὲν* : this may be inferred from the fact, that the particle *ἀν* is often inserted between *οὐδ'* and *εἰς*. In the time of Aristophanes, or earlier, the Attic writers were in the habit of writing *οὐδὲ εἰς* and *μηδὲ εἰς*. Thus also *ἡμιν* and *ὕμιν* are to be written for *ἡμῖν* and *ὕμῖν* : and the second syllable is to be considered short, as is frequently the case in Sophocles :

ἢ νοῦς ἐνεστὶν οὗτις ὕμιν ἐγγενής :

πᾶς γάρ τις ἤδρα τοῦτό γ' ἡμιν ἐμπόρων.

This canon is as applicable to those verses in which the first syllable of the fifth foot is a monosyllable which cannot begin a verse, as to those in which it terminates a word of two or more syllables : hence this verse is wrong :

Soph. Œd. C. 115. *Τίνας λόγους ἐροῦσιν ἐν γὰρ τῷ μαθεῖν :* read *ἐν δὲ τῷ μαθεῖν*.

It may be laid down as a general rule, that the first syllable of the fifth foot must be short, if followed by the slightest pause or break in the sense : hence in Soph. Œd. C. 505, for, *Τού-κεῖθεν ἄλσους, ᾧ ἔξῃ, τοῦδ' ἦν δέ του*, read, *Τούκεῖθεν ἄλσους, ᾧ ἔξῃ, τόδ' ἦν δέ του*.

Thus it appears that there are only three cases in which the fifth foot may be a spondee :

1. When both syllables are contained in the same word.

2. When the first syllable of the fifth foot is a monosyllable which is capable of beginning a verse, and which is not disjoined from the following syllable by any pause in the sense.

3. When the second syllable is a monosyllable, which, by being incapable of beginning a sentence or a verse, is in some measure united to the preceding syllable.

Porson has observed, that the particles *τε* and *γε* cannot be

admitted in a senarius as the second syllable of a trisyllabic foot : thus for γύναι, τό, τε λίαν καὶ φυλάσσεσθαι φθόνον, read γύναι, τὸ λίαν καὶ φυλάσσεσθαι φθόνον, the first syllable in λίαν being common. The same particles cannot stand as the first syllable in trochaic verse.

Trochaic Metres.

The catalectic tetrameter trochaic may conveniently be considered as consisting of a cretic or a first or fourth Pæon prefixed to a trimeter iambic :

Cretic : Θᾶσσον ἢ μ' | ἐχρῆν προβαίνειν, ἰκόμεν δὲ ἄσπετος.

1st Pæon : ὥς νιν ἰκε|τεύσω με σῶσαι· τό γε δίκαιον ᾗδ' ἔχει.

4th Pæon : ἴδιον ἢ | κοινὸν πολίταις ἐπιφέρων ἔγκλημά τι.

But this trochaic senarius admits no anapest even in the first place, and must have the penthemimeral cæsure. Indeed the break there is as decisive as if the verse were divided into two lines ; so that not only is it inadmissible for a compound word to be broken, but not even an article or a preposition is suffered to terminate the fourth foot : thus the following verse is illegitimate :

ταῦτά μοι διπλῇ μέρειν' ἀφραστός ἐστιν ἐν φρεσὶ :

read, ταῦτά μοι μέρειν' ἀφραστός | ἐστιν ἐν φρεσὶ διπλῇ.

The rule respecting the pause is also scrupulously observed. Anapests are admissible only in the even places.

The following is a scale of this metre :

1st	2d	3d	4th	5th	6th	7th	8th
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —	— — —	— — —

As the tragic trimeter iambic admits *anapests* when contained in proper names, so the tragic tetrameter trochaic is supposed to admit *dactyls* in similar circumstances, and for the same reason. But two instances, however, are to be found : viz. Eur. Iph. A. 882.

εἰς ἄρ' Ἰφιγένειαν Ἑλένης νόστος ἦν πεπραμένος ;

and 1352.

πάντες Ἑλληνες στρατὸς δὲ Μυρμιδόνων οὐ σοὶ παρῆν ;

Although in *iambic* verse it is unlawful to divide the *anapest* between two words, yet in *trochaic* Porson does not object to the following lines, in which the *dactyl* is thus broken :

Σύγγονόν τ' ἐμὴν Πυλάδην τε τὸν τάδε ξυνοδῶντά μοι.

Οὐδ', πρὶν ἂν δείξω Δαναοῖσι πᾶσι τὰ γυγχεγραμμένα.

Χιλίων ἄρχων Πριάμου τε πεδῖον ἐμπλήσας δορός.

In fact, if a cretic is taken from the beginning, we obtain trochaic senarii of the same description with iambic in which unnecessary anapests are admitted, which Porson seems disposed to allow: such as,

ἀπωλόμην Μενέλαε Τυνδάρεως ὄδε.

But as the Edinburgh Reviewer objects to the latter, so he does to the former kind of verse: the first instance he thus corrects: ξύγγρον τ' ἔμην, τρίτον τε, κ. τ. λ. cf. Eur. Hipp. 1004. The third thus: Χιλίων ἀρχων τὸ Πριάμου πῆδλον, κ. τ. λ. The third Porson remarks may be read either, Ὀδ', πρὶν ἂν δείξω Λαοναΐδαις, κ. τ. λ. or Ὀδ', πρὶν ἂν δείξω Λαοναΐδαις, κ. τ. λ.

An intelligent writer in the Classical Journal, No. XLV. p. 166. has noticed another nicety in the construction of trochaics: viz. that, if the first dipodia is contained in whole words, the second foot must be a trochee: thus, φανερός οὕτως | ἐξελεγχθεὶς δειλὸς ὥς εἴης φύσιν is an objectionable verse: so also in Eur. Iph. A. 1340.

τινὰ δὲ φεύγεις | τέκνον; Ἀχιλλεῖα τόνδ' ἰδεῖν αἰσχύνομαι,
we must read,

τί δὲ, τέκνον, φεύγεις; Ἀχιλλεῖα, κ. τ. λ.

Anapestic Metres.

The dimeter anapestic is the measure most frequently used; occasionally a monometer is introduced; but every legitimate system ends with a paroemiac, that is, a dimeter catalectic. A dactyl and spondee are frequently substituted for an anapest in this metre; very rarely, a proceleusmatic (υ υ υ υ). Porson has remarked that in dimeter anapestics a dactyl is very seldom, *rarissime*, placed immediately before an anapest, so as to cause a concourse of four short syllables; the Edinburgh Reviewer, however, has shown that instances are by no means uncommon. But in tetrameter anapestics no genuine instance of this license occurs.¹

The anapestic dipodia may be composed of a tribrach and an anapest, for the purpose of admitting a proper name which cannot otherwise be introduced into the verse.

In a system, this peculiar property is to be observed; that the last syllable of each verse is *not common*, but has its quantity

¹ In both kinds of anapestic verse, dactyls are admitted with much greater moderation into the *second* than into the *first* place of the dipodia: Soph. Œd. C. 1766. ταῦτ' ὅν' ἔκλυι δαίμων ἡμῶν, read ἔκλυον. Edinburgh Rev. No. XXXVII.

subject to the same restrictions, as if the foot to which it belongs occurred in any other place of the verse.¹ Whenever a hiatus occurs, the vowel or diphthong must be shortened: as, *μοῦσα καὶ ἡμῖν, λείκεται ὑμῶν*.

The verse is considered most harmonious when each dipodia ends with a word; except in the catalectic verse, where the ending of an hexameter is preferred. This also sometimes admits a dactyl into the first place: *οὐκ ἀπέμουνεν τὸ γυναικῶν*. Its final syllable is also common. But in the last place but one an anapest alone is allowed.²

When the monometer or anapestic base occurs, it generally immediately precedes the paroemiac.

These verses are constructed after the following scales:

Anapestic Dimeter Acatalectic.

— — — | — — — | — — — | — — —

Basis Anapestica, or Monometer Acatalectic.

— — — | — — —

Paroemiacus, or Dimeter Catalectic.

— — — | — — — | — — — | —

The rhythm is violated, as the Edinburgh Reviewer remarks, when the three last syllables of a word, which are capable of standing in the verse as an anapest, are divided between a dactyl and the following foot; since it thus becomes rather dactylic than anapestic: as in the following examples:

Æsch. Pr. 1067=1104. Bl. *Τοὺς προδότης γὰρ μισεῖν ἔμαθον*, Bl.

τ. γ. πρ.

Choeph. 1068. *Παιδοβόροι μὲν πρῶτον ὑπῆρξαν*.

Soph. Œd. C. 1754. *ὦ τέκνον Αἰγέως, προσπίτνομέν σοι*, read σο

πρ.

Eur. Med. 160. *ὦ μεγάλη θήμι, καὶ πότνι Ἄρτεμι*.

¹ The other species in which this *συνάρημα* exists are dimeter iambics, Ionic a minore, and dactylic tetrameters.

² A few instances occur in which a spondee is found: as Eur. Hec. 176.

Αὐδᾶν, ὦ τέκνον, ὡς εἰδῆς:

but see Blomfield's note on Æsch. Ag. 357.

Eur. Med. 1408. Ἄλλ' ὀπίσθον γ' οὐν πάρι καὶ δυνάμει.

Suppl. 980. Καὶ μὴν θαλάμας τάσδ' ἐσορῶ δῆ.

Iph. A. 28. Οὐκ ἄγμαι ταῦτ' ἀνδρὸς ἀριστίας.

But the instances are too numerous to warrant a decision against their genuineness.

Comic Metres.

The comic senarius admits anapests into every place but the sixth, and a dactyl into the fifth; but here likewise a tribrach or dactyl immediately before an anapest is inadmissible. Cæsuras are neglected, and a spondee admitted into the fifth place without restrictions.

Respecting the comic tetrameter catalectic, Porson gives the following rules: that the fourth foot must be an iambus or tribrach;¹ that the sixth foot admits an anapest;² but that the foot preceding the catalectic syllable must be an iambus, unless in the case of a proper name, when an anapest is allowed.³ In this case the same license is allowed in the fourth foot.⁴

Πρώτιστα μὲν γὰρ ἓνα γέ τινα¹ καθίσειν ἐγκαλύψας.

Οὐχ ἦττον ἢ νῦν οἱ λαλοῦντες² ἡλίθιος³ γὰρ ἦσθα.

Ἐγένετο, Μελανίππας ποιῶν, Φαίδρας τε, Πηνελόπην³ δέ.

Τῶν νῦν γυναικῶν Πηνελόπην,⁴ Φαίδρας δ' ἀπαξάπασας.

The Edinburgh Reviewer is of opinion that in this kind of verse the comic poets admit anapests more willingly and frequently into the first, third, and fifth places, than into the second, fourth, and sixth; but that Porson is mistaken in restricting altogether to the case of proper names the use of anapests in the fourth place.

"Aristophanes occasionally introduces a very elegant species of verse, which we are willing to mention in this place, because it differs from the tetrameter iambic, only in having a cretic or pæon in the room of the third *dipodia*, and because it is frequently corrupted into a tetrameter iambic by the insertion of a syllable after the first hemistich. In technical language, it is an asynartete, composed of a dimeter iambic and an ithyphallic. It is called *Εὐριπίδειον τεσσαρεσκαίδεκάσύλλαβον* by Hephæstion, ch. 15. who has given the following specimen of it: 'Ἐφ' ὁ ἀνὴρ ἰππότης | ἐξέλαμψεν ἀστήρ. Twenty-five of these verses occur together in the Wasps of Aristophanes, beginning with v. 248." Edinburgh Rev. No. xxxvii. p. 89.

In dimeter iambics, the comic poets, with the exception of the catalectic *dipodia*, appear to admit anapests into every place, but more frequently into the first and third, than into the second

and fourth. The quantity of the final syllable of each dimeter, as in anapestics, is not common.

Like the *tragic*, the *comic* tetrameter trochaic may be considered as a common trimeter iambic with a cretic or pæon prefixed; but this trochaic senarius admits, although rarely, a dactyl in the fifth place, and a spondee subject to no restrictions. The verse is divided, as in tragedy, into two hemistichs, by a cæsura after the fourth foot. The comedians agree with the tragedians in excluding dactyls except in proper names. In three verses Aristophanes has twice introduced a proper name by means of a choriambus (—υ—), and once by an Ionic a minore (υ—) in the place of the regular trochaic dipodia :

Ach. 220. Καὶ παλαιῷ | Λακρᾶτιδῃ | τὸ σκίλος βαρύνεται.

Equ. 327. Πρῶτος ὦν; ὁ δ' | Ἰπποδάμου | λείβεται θεώμενος.

Pac. 1154. Μυρρίνας αἰτήσον ἐξ Αἰσ|χινάδου τῶν | καρπίμων.

The laws respecting dimeter anapestics are in general accurately observed by comic writers. Aristophanes in two or three instances has neglected the rule of making each dipodia end with a word : Vesp. 750.

Ἴν' ὁ κῆρυξ φησί· Τίς ἀψήφιστος; ἀνιστάσθω.

The anapestic measure peculiar to Aristophanes consists of two dimeters, one catalectic to the other.

Ἄλλ' ἤδη χρῆν τι λέγειν ἡμᾶς | σοφὸν, φ νικήσετε τηδὶ.

In the three first places, besides an anapest and spondee, a dactyl is used; so also in the fifth, but not in the fourth or sixth. Cæsuras are accurately observed, subject to the same restrictions as in the tragic trochaic; even so far, that it must not take place after a preposition or an article. The proceleusmatic is excluded. A dactyl immediately before an anapest is unlawful; so also when prefixed to an Ionic a minore (υ—) in the end of a verse; as in these examples : Aristoph. Πλ. 510.

Εἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανεῖμαι τ' ἴσον ἑαυτόν :

read διανεῖμαιέν τ' ἴσον αὐτόν.

Ὀρν. 491.

Σκύτης, βαλανῆς, ἀλφитаμοιβοί, τορνευτασπιδολυροπηγοί :

read τορνευτολυρασπιδοπηγοί.

The rule of making each dipodia end with a word is sometimes violated; yet in this case, supposing the second foot a dactyl, and the third a spondee, the last syllable of the dactyl cannot commence a word whose quantity is either an iambus or bacchius (υ—). Hence in Aristoph. Ἐκκλ. 518.

Ἐμβούλοισιν ἀπάσαις ὑμῖν, κ. τ. λ.

Brunck reads,

Ἐμβούλοισιν πάσαις ὑμῖν, κ. τ. λ.

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The most frequent license is that, in which a long vowel or a diphthong is shortened before a vowel : as, Aristoph. Πλ. 528.

Οὐτ' ἐν δάκυσιν· τίς γὰρ ὑφαίνει θιλήσει, χρυσίου ὄντος.

But Aristophanes rarely lengthens a vowel before a mute and a liquid, except when he introduces a passage from Homer or other authors ; or in the case of a proper name. Thus in Nub. 402.

καὶ Σούμιον ἄκρον Ἀθηνέων,

and Σφ. 652.

Ἄταρ, ὦ πάτερ ἡμέτερῃ Κρονίδῃ——,

the words of Homer are cited.

NOTICE OF

ANCIENT UNEDITED MONUMENTS,
principally of Grecian Art, illustrated and explained
 by JAMES MILLINGEN, ESQ. F.S.A. *Member of the*
Academies of Archæology at Rome, of Herculanum at
Naples, of the Sciences at Munich, &c.—Folio: 1822.

AT the close of an article in which were briefly noticed four numbers of Mr. Millingen's "Ancient Monuments," (see Cl. Journ. No. LV, p. 144,) we expressed our hopes that this learned antiquary might soon enable us to gratify a numerous class of readers, by announcing the subsequent portions of his valuable work. Reserving for another occasion the fifth number, which treats of statues, busts, and bas-reliefs, we proceed to describe the contents of No. 6, wherein is continued the series of painted Greek vases.

Plate xxv. appears to offer (with some slight difference) the same subject as a fictile vase, published by M. Millin, in his *Galerie Mythologique*, and supposed by him to represent the combat between Dionysus or Bacchus, and Deriades, an Indian king. Our author, however, is not inclined to adopt this opinion, and, for reasons which we regard as satisfactory, he thinks it probable that the opponent of Bacchus is Eurytus, a giant. A long and ample beard distinguishes the divinity here as in all ancient figures representing Bacchus, who is armed with a thyrsus, the lower end of which has a point (σαυρατήρ) such as

served to fix in the ground, the spears anciently used. With this point Bacchus prepares to inflict a mortal wound, which Eurytus endeavors to avert by means of his sword; but a remarkable circumstance, unnoticed by mythologists (at least our author has not discovered any mention of it), is presented in this composition. A serpent coiled round the fallen giant's thigh, darts itself against him.—“The serpent,” says Mr. Millingen, “as it is well known, was particularly an attribute of Bacchus; and in all his orgies and festivals played a great part. Euripides (*Bacchæ*, v. 101.) describes Bacchus with serpents encircling his head; and his followers (*Demosth. pro Corona*) usually carried them round their waists and in their bosoms. From this relation of the serpent to Bacchus, it is not unlikely that some ancient tradition supposed it to have assisted him in the combat with the giants.”—(p. 65.)

Plate xxvi. from a vase in the author's collection, represents Bacchus and Ariadne sitting under the shade of a bower, loaded with clusters of grapes; Eros or Love, the brother and companion of Bacchus, contributes to animate the scene; and the inscription, *ΝΑΞΙΩΝ* (*of the Naxians*) indicates where it is placed; for the island of Naxos, previously called *Dia* and *Strongyle*, was specially consecrated to Bacchus as his birth-place (according to local tradition); and the Naxian nymphs Philia, Coronis and Cleïs, were entrusted by Jupiter with the care of his education. At Naxos, also the beautiful Ariadne, abandoned by Theseus, was discovered by Bacchus, who took her for his wife. Their marriage was a subject often represented in pantomimic dances at the various festivals of Bacchus, both in private houses and theatres. Xenophon (near the end of his *Symposium*) describes one of those entertainments acted in the presence of Socrates. “A seat (*θρόνος*) was called the nuptial chamber (*γάλαμος*), and the parts of Bacchus and Ariadne were performed by a young man and young woman, both of great beauty, who figured the various circumstances of the nuptial ceremony, while a musician played on the flute tunes analogous to the situations. The same subject appears frequently on fictile vases and other monuments; but none present the characteristic circumstances expressed in the present interesting composition.”—(p. 68.)

From the painting on a vase in the royal collection of the *Studii* of Naples, Mr. Millingen illustrates one of those ancient fables which rendered Thebes so celebrated among the cities of Greece.

Plate xxvii. represents an adventure of Cadmus, who, seeking

his sister Europa (carried away by Jupiter), received instructions from the oracle of Delphi that he should follow a heifer distinguished by peculiar marks, and build a city on the spot where it should rest. After much wandering, it rested in Boeotia, (so named from that heifer) on the spot where Thebes was afterwards erected. But previously to laying the foundation of the new city, Cadmus prepared to sacrifice the heifer in honor of Minerva, whose statue he had brought from Phoenicia. Seeking water for the necessary libations at a fountain sacred to Mars, an enormous dragon, which guarded it, darted from his cavern on the hero, but was destroyed by him through the assistance of Minerva. To this action the painting before us relates, and the artist seems to have followed Euripides (*Ἐντα φόνιος ἦν δράκων*; &c. Phoen. vers. 661, 671.) rather than other mythologists, who differ from him in some circumstances of the story. Cadmus occupies the centre: he has laid down the water vessel, and holding in one hand his sword and two javelins, prepares to hurl a stone with the other against the dragon, who, issuing from his cavern, rises in spiral folds. The monster's red crest, his scales, forked tongue, the cavern and surrounding thickets, correspond to the description given by Ovid, probably after some ancient Cadmeis. ("Sylva vetus stabat nulla violata securi, &c. Metam. iii. v. 28—60.) Minerva appears near the hero, whom she seems to advise. A female figure leans on the rocks above the dragon, and the inscription ΘΗΒΗ indicates the nymph Thebe, who gave her name to the city of Thebes, first called Cadmeia from the hero. Two half figures placed above, and supposed at some distance, are distinguished by the names ΚΡΗΝΑΙΑ and ΙΜΗΝΟΣ (for ΙΣΜΗΝΟΣ) one personifies the gate *Crenaia* (one of the seven gates of Thebes); the other is Ismenus, whose name was given to the river formerly called Ladon. That the action happened by day appears from the sun's disk, surrounded by rays, in the upper part of the painting; and we learn the artist's name from the words ΑΣΤΕΑΣ ΕΓΡΑΦΕ, *Asteas pingebat*; the double Σ being found on other vases exhibiting the same name. Both the hero and his protecting goddess are distinguished by inscriptions, ΚΑΔΜΟΣ, and ΑΘΗΝΗ.

In a manner, and with circumstances not observable on other monuments, the painting (Pl. xxviii.) from a vase belonging to M. Durand at Paris, represents the Palladium carried off by Diomedes and Ulysses. According to all ancient authors, and numerous works of art, that celebrated statue was single. Here each of the heroes whom we have mentioned appears holding

one, and these are of the rudest workmanship, such as might be expected in the earliest attempts of art: from a comparison with figures on other vases, our learned antiquary regards the statue carried by Ulysses (the bearded warrior) as *Minerva Chryse*, little can be said concerning that which Diomedes holds, since it offers no action or attribute. Some old historians (see Dionysius, *Antiq. Rom.* i. 68, 69.) relate that Chryse on her marriage with Dardanus, brought him two Palladia and other statues, which she had received from Minerva; in the course of time these were deposited at Ilium, in the temple of Minerva, by Ilus, grandson of Dardanus: it is therefore probable that while one hero carries off the Palladium, the other holds one of the Penates which had been placed in the temple. Minerva is seen animating and directing the Grecian chiefs in their daring enterprise; her helmet resembles a Phrygian tiara, perhaps to indicate a Trojan divinity. A female figure on the opposite side is, we may suppose, Theano, priestess of Minerva; for she, according to some accounts (see Suidas, v. *Παλλαδίον*), assisted Ulysses and Diomedes in their undertaking, her husband Antenor having been corrupted by them: that the action occurred by night, we learn from part of the moon's disk and the star below it. Although Homer has not mentioned the Palladium, yet traditions respecting it are very ancient; and one is given by Dionysius from Arcinus of Miletus, a poet said to have been one of Homer's disciples.

Concerning the subject of Plate xxix. our author does not offer any conjectures, but leaves the explanation of it to other antiquaries. A female with extended wings leans with one hand on a kind of sceptre, and holds in the other various objects of uncertain use or nature; her long hair flows in ringlets on her shoulders; an apple or pomegranate, placed on a plinth near her, might indicate an altar were it sufficiently elevated: of an inscription on the plinth only four letters are legible, *ΚΟΦΤ*; but before the figure we read the words *Η ΠΑΙΣ ΚΑΛΗ*, "*the beautiful girl*," often seen on vases intended as presents for ladies. Winged figures of this kind are frequently discovered on fictile vases, especially those found in Magna Græcia; and though of uncertain character, it is probable that they represent some inferior divinities.

Plate xxx. (from a vase found at Nola, and in the collection of Chevalier Bartholdy at Rome,) exhibits a lady seated in a swing impelled by a female attendant. The swing (*αἰώρα*) was known to the ancients; they sometimes called it *ἑώρα*, and the exercise which it afforded *αἰώρησις* and *αἰώρημα*: by the Ro-

mans it was styled *oscillatio*. Mr. Millingen, with his wonted acumen and erudition, here illustrates a passage in which Pausanias (x. 29.) describes the paintings of Polygnotus at Delphi: one, relating to Phædra, he thinks must have represented her in a swing, holding the ropes with both hands: that an error existed in the first editions of Pausanias is evident from an emendation suggested by Sylburgius, but not admitted by our author. One other monument, and only one, is known to represent the same subject; it is a fictile vase in the collection of Samuel Rogers, Esq.

We now open a portion of the work which is marked as No. v. but being the first that treats of statues, busts and bas-reliefs, is distinct in its numeration of pages from those numbers wherein painted vases are described.

Plate i. represents a singular monument of marble, in very low relief; perhaps, says Mr. Millingen, the earliest specimen of Grecian sculpture hitherto discovered: it might be mistaken at first sight for a production of Egyptian or Etruscan art, from the ungraceful and stiff attitudes, the sharp and angular extremities, and the small parallel folds of the drapery. Strabo and other ancient writers have noticed the resemblance of the old Greek style to that of the Egyptians and Etruscans. (Strab. xvii. 28. Pausan. i. 42. and vii. 5.) Inscriptions proceeding in a kind of *Boustrophédon* manner, and in letters of the oldest form (like those in the Elean and Sigeon inscriptions), inform us, that the subject of this sculpture relates to the Trojan war; but unfortunately, from the deficiency of some parts, the precise action cannot well be ascertained. Agamemnon, the principal personage, is seated on a chair having feet like those of animals; his hands are raised, but a fracture in the marble renders it difficult to conjecture what he may have held. Behind him is the celebrated herald Talthybius, bearing a caduceus, the emblem of his office: three letters, *EΠE*, indicate probably Epeius, the next figure; he invented the wooden horse, by means of which Troy was taken. Of the other two personages there cannot be any doubt, since the names appear thus written, *ΤΑΛΘΡΒΙΟΣ* and *ΝΟΝΜΕΜΑΤΑ*. Mr. Millingen would assign this sculpture to a period before the 69th Olympiad, or the year 500 of our era; it was found in Samothrace, and brought to France by the late Count de Choiseul-Gouffier, and now is preserved in the Royal Museum at the Louvre.

A celebrated Argian story furnishes the subject of Plate ii. which is copied from a group in *terra-cotta*, of low relief, and originally painted; it was found in the island of Melos, and be-

longs to Thomas Burgon, Esq. Perseus, the son of Jupiter and Danae, appears on horseback, armed with the *harpè*, or curved sword of Pluto, and holding the head of Medusa; her body is falling to the ground, yet still seems to retain the vital principle, though in the last agony of death. Perseus, riding at full speed, looks behind him as if watching the other Gorgons, whom we may suppose pursuing him to avenge the death of their sister. Although Medusa's head had been cut off by Perseus, yet a little figure appears as if issuing from her neck; this is Chrysaor, of whom she was pregnant by Neptune:—

Τῆς δ' ὅτε δὴ Περσεύς κεφαλὴν ἀπεδειροτόμησεν,
'Εξείθορε Χρυσάωρ τε μέγας, &c.

Hesiod. Theog. v. 281, 282.

Hesiod is supposed to have invented the story of Perseus and Medusa; it is not mentioned by Homer, but became extremely popular, and was represented on the ark of Cypselus, as we learn from Pausanias (iii. 17.), and other early works of art. The present composition exhibits it with circumstances entirely new.

Another *terra-cotta* relief, found with the preceding and belonging to the same collection, is delineated in Plate iii. Bellerophon mounted on a horse, not of celestial origin like Pegasus, but one of mortal race, combats the Chimæra, a monster with three heads—those of a lion, goat, and serpent. The hero kneels on his horse's back, to raise himself above the flames emitted by his antagonist. "Homer, who relates at great length (Iliad. Z. v. 152. 190.) the various exploits of Bellerophon, and describes his victory over the Chimæra, has made no mention of the assistance afforded to the hero by Minerva, nor of the winged horse Pegasus, which he received from the goddess, and by means of which he succeeded in the arduous combat. This circumstance was probably added by Hesiod, who, as before remarked, is supposed to have invented the story of Perseus and the Gorgons. The author of the present monument has followed the primitive and simple tradition recorded by Homer, and omitted the subsequent additions." (p. 4.)

An admirable statue of Venus furnishes the subject of Plates iv. and v. It was found among the ruins of the amphitheatre of Capua, and now decorates the Royal Museum at Naples; it seems to be of Luni marble, and in height is above six feet eight inches. A statuary employed to supply some deficient parts, supposed that it belonged to a group representing the goddess conversing with her son, and has restored it accordingly, as seen in Plate v. But our author is inclined to suspect that the original figure (of which the arms have been broken off and lost)

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held a shield; for this, like the helmet on which her left foot rests, was an attribute of Venus Victrix, a divinity particularly venerated by Julius Cæsar, and by the inhabitants of Capua, a city destroyed during the second Punic war, but restored by that conqueror who established in it a Roman colony. Venus appears on some coins of Corinth with a similar attribute, and in nearly the same attitude as the present statue. "The figure on the coins," says Mr. M. "is without doubt a copy of the statue of the goddess placed in her temple on the Acrocorinthus; (Pausan. ii. 4.) a circumstance which, perhaps, affords an additional argument in favor of the opinion here proposed. Corinth and Capua having been restored by Julius Cæsar, a great connexion naturally existed between the two cities. Hence, when the inhabitants of the latter city adopted Venus as their tutelar divinity, they would, preferably to any other manner, have represented her after some prototype venerated at Corinth, where her worship was established from the most early period." (p. 6.) The *Capuan Venus*, of which, says Mr. Millingen, a representation is here given for the first time, possesses every quality required to constitute a work of the highest order. Though probably a copy executed "in the time of Augustus or Hadrian, it might be attributed to Alcámenes or Praxiteles, without any injury to the reputation of those celebrated artists." (p. 6.)

Plate vi. represents another statue of Venus, lately found in the island of Melos, and six feet nine inches high; it is now in the Royal Museum at Paris. Between this and the statue delineated in Plate iv. a considerable resemblance exists. Both seem taken from the same prototype with some slight variations, in which the ancient artists frequently indulged. Several learned French antiquaries differ in opinion respecting the action of this figure, and the attributes which it held: our author would apply to it the observations made concerning the Capuan Venus; but the head seems a portrait, and it is probable the entire figure was taken from the life. It is an exquisite sculpture, exhibiting an imposing and noble attitude, and an admirable imitation of individual nature; but, as representing the Goddess of Beauty, it wants, perhaps, the elegance and ideal character displayed in the Capuan Venus. As a portrait, however, Mr. Millingen would rank the present statue in the first class, and among those of the best time of Grecian art.

We have reason to hope, that in the next Number of this Journal, some further notices of our learned author's splendid and interesting work, may be offered to the lovers of classical archaeology.

BIBLICAL CRITICISM.

IN No. LXII. of the *Classical Journal*, I observe an article, under the title of 'Biblical Criticism,' on the *standing still of the sun and moon*, as recorded in Joshua x. 12, written by Mr. Bellamy, the editor of the New Translation of the Bible; in which appear "the same censures of the authorised version, the same errors in Hebrew criticism, the same new interpretations of Scripture," which have been so often condemned in this author's writings. It is his object to prove that the literal meaning of the Hebrew text is totally different from the meaning given it in our authorised version. I shall therefore, in the present article, examine the arguments he has advanced in support of the version which he chooses to give.

The words in the text are these: "*and he (Joshua) said in the sight of Israel, שמש בגבעון דום וירח בעמק אילן, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon.*" Mr. Bellamy wishes to substitute the following: "*When he commanded before the sight of Israel, the sun setting on Gibeon, and the moon in the valley of Ajalon.*" In the first place, he objects to ויאמר, being translated "and he said," wishing it to be, "*when he commanded*" (the army of Israel I suppose he means). Now, neither in the texts he cites, nor in any other text of Scripture, that I know of, will he find this word used in the sense of commanding, or leading, an army; it therefore will have the same meaning, whether it be rendered *commanded* or *said*. But his principal objection to the authorised version centres in the word דום, rendered *stand thou still*. This he asserts to be the participle active! A most glaring error; for if he look into any Hebrew grammar, he will find that דום as a participle, were it ever used in that form, would be the *participle passive*, like מול, *circumcised*, Jer. ix. 24. (Eng. Vers. v. 25.); מוז, *despised*, Job xii. 5, &c. And I must here correct another error of Mr. Bellamy's; he cites several examples of verbs in this form, supposing them, from the *authorised version*, to be *participles active*: now, in reality, some of them are *infinitives*, used in the sense of the *Latin gerunds*,¹ and others are nouns, as he himself would have discovered, had he more attentively exa-

¹ "The Latin gerunds in *do* and *dum* are expressed by prefixing to the infinitive of an active conjugation, one of the letters בבלם, *baclam*," &c. Lyon's Hebr. Gram. by Jacobs. Glasg. 1823. § 86.

mined our version. The first he instances is the verb **בֹּא**; in Josh. x. 27, **בֹּא** is translated *at the going down (of the sun)* as a noun (Gr. πρὸς ἡλίου δυσμάς); in 1 Kings xxii. 26, the word does not occur, but in the 36th verse is the word **כְּבֵן**, *about the going down*; in Exod. xvii. 12, **עַד-כֵּן** is the same form; Numb. xxxii. 40, the word does not occur; Psal. cxxi. 8, **וּבֹאֲךָ**, *and thy coming in*, a noun; Jud. v. 8, **לְבֹאֲךָ**, *in coming*, 2 Chron. xxii. 7, *by coming*, and 1 Sam. xxiii. 7, *by entering*, are infinitives, as before mentioned. His next instance is in **מָל**, but in the only text he cites, Josh. v. 8, is a different form of the verb—**לְהַמָּל**, *when they had done circumcising*. His next, **מִוֵּת**, does not occur in the text cited, Eccles. iii. 9. The next, **מִוֵּב**, occurs Prov. xxii. 1, *loving*, as an adjective (Vulg. bona. LXX. ἀγαθῖ), and accordingly it is read in the margin of our version, *better*; Eccles. vii. 26, *pleaseth* (Gr. ἀγαθός, Eng. margin, *good*). **נָצַע** does not occur in Numb. xvii. 13. As to his last example **צוֹם**, in both the passages cited (Jer. xxxvi. 6, *the fasting day*, and Esther iv. 3, [the act of] *fasting*), it is used as a noun. But the word in question (**דָּמָם**) is, according to all grammarians and lexicographers, in the imperative mood, *stand thou*; thus **נָל**, *commit*, Psal. xxxvii. 5; **סֹר**, *turn aside*, 2 Sam. ii. 22, *depart*, Job xxi. 14. xxii. 17. Psal. xxxiv. 14. xxxvii. 27. Prov. iii. 7; **קוּם**, *arise*, Gen. xiii. 17. xix. 15. xxxi. 13. Deut. ix. 12. Josh. i. 2. viii. 1. 1 Sam. xvi. 12. 1 Chron. xxii. 16. Jer. xiii. 69, &c.; **שׁוּב**, *return*, Gen. xxxi. 3. Numb. xxxiii. 5. 1 Sam. xxvi. 21. Psal. lxxx. 14, &c.

Mr. Bellamy next attempts to prove that the meaning of the word is not to *stand still*, but that it is applied to denote the *setting* of the sun; a sense in which I do not find that it anywhere occurs. "If this word," says he, "could have been translated *stand*, the word still is obviously unnecessary;" intimating that he thinks the word will not bear that meaning. But almost any lexicon will inform him that the primitive meaning of the word is *to be silent, quiet, to rest* (**דָּמָם**, *siluit, conticuit: metaphorice, quievit, acquievit, substitit, expectavit*, Buxtorf); there can therefore be no objection against its meaning *to stand*, or *to stand still*. Does it not then appear that Mr. Bellamy's version is forced, and contrary to the rules of grammar and construction?

We see with how little reason he abuses Jerome, for his ignorance and incredulity in thus translating this passage; he adds, "it must strike the intelligent reader as forcibly, that the error was committed by the translators, in following the copy of Jerome." Has Mr. Bellamy, then, never heard of the Greek ver-

sion of the Scriptures made by seventy-two *Jews*, at the court of Ptolemy Philadelphus, upwards of six hundred years before the time of Jerome, in which exactly the same version of the passage occurs as that given to it in the Vulgate. What reason have we to suppose that the modern versions have followed Jerome any more than this Greek one ; or if any one followed the other, is it not probable that Jerome himself followed it ?

He further informs us, on the authority of "Maimonides and many other learned rabbies," that no such miracle was ever understood by the ancient Hebrews to have been done. Having neither Maimonides nor any other of these *learned rabbies* by me, I cannot tell what is their opinion on the subject ; but I must express my decided opinion that they never understood it otherwise than is related in the authorised version. This miracle, indeed, is not expressly mentioned in any of the books strictly scriptural, except in the passage in question ; but in the Apocryphal book of Ecclesiasticus, xlv. 4, it is alluded to in the following words : Οὐχὶ ἐν χειρὶ αὐτοῦ ἀνεπώδισεν ὁ ἥλιος, καὶ μία ἡμέρα ἐγενήθη πρὸς δύο ; *Did not the sun go back by his means ? and was not one day as long as two ?*¹ And the prophet Habakkuk refers to it, iii. 11 : *The sun and moon stood still in their habitation : at the light of thine arrows they went, and at the shining of thy glittering spear.* And Isaiah, when he says, "For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work ; and bring to pass his act, his strange act," xxviii. 21. Josephus, also, a very learned Jew and correct historian, relates this event in the same manner, and expressly says, that his account was taken from the Scriptures ;² a sufficient proof surely, that the Jews in his time understood it in no other sense.

Let us, lastly, consider the objections Mr. Bellamy brings against the received version, from the improbability of such an occurrence as it is supposed to record. His principal objection is founded on this argument ; that not only the inhabitants of that district, but that "half the world must have witnessed the miracle ; and when they had been acquainted with the cause, would, no doubt, have been converted to the worship of the God of Heaven ;" he adds, "I may safely say, that the whole idolatrous world would have been converted to the true worship

¹ In the Alexandrine Mss. it is written ἐνεπώδισθη, *was stopped* ; Οὐχὶ ἐν χειρὶ αὐτοῦ ἐνεπώδισθη ὁ ἥλιος, καὶ μία ἡμέρα ἐγένετο πρὸς δύο ;

² Τῶν ἀνακειμένων ἐν τῷ ἱερῷ γραμμάτων. Antiq. lib. v. cap. 1. § 7.

of God; for the miracle would have been as great in those parts of the world on which the sun had not risen; while one half of the globe had the sun twelve hours, the other half must have had twelve hours of darkness, more than usual." And as it is applied only to Gibeon and Ajalon in the Scripture, he concludes that "the thing recorded by the sacred writer had reference only to the hill of Gibeon, and to the valley of Ajalon." A strange argument! he then supposes that such an *effect* could not be produced in Judea, without the *cause* of it being known over every other part of the world! This would be a miracle indeed! How does Mr. B. think the particulars of this action of Joshua's, the cause of this phenomenon, could be known over all the world, when even the nearest neighboring nations were in almost total ignorance of the Jewish affairs? As to his conclusion, that the sacred historian refers only to Gibeon and Ajalon, if it were granted, would it not be as much an argument against his own version as any other? But in truth, this does not deserve the name of an argument.

Supposing the event to have happened, as he conjectures, when the moon was "at or about full," when the sun was setting on Gibeon, the moon would have been rising on Ajalon: if, then, this miracle took place a little before sunset, when the sun was going down on the horizon (בְּחֹצֵי הַשָּׁמַיִם), what could be more natural than the words of the text, "*Sun stand thou still upon Gibeon, and thou moon in the valley of Ajalon?*" As to the assertion in the first clause of this argument, that half the world must have been witness to this miracle, I perfectly agree with him; and I think we have some traces of the fact in profane history. We are not indeed, at such a remote period, to expect any thing very distinct from other than inspired writers respecting such occurrences; for let it be remembered, that at the time it took place, the inhabitants of the rest of the world were in such a degraded state of ignorance and barbarism, that we necessarily know but little of their history, and that little is so disguised by fable, that it is in many cases impossible to distinguish between truth and falsehood. The principal source from which we have any traditions concerning them, is, the Grecian literature, into which they were grafted in a great measure from the Egyptians; the former nation being almost totally ignorant of the history of their own country before the time of the Trojan war, and their accounts not only of that, but up to a much more recent period, being very obscure and indistinct. It is on this account that Plato makes the Egyptian priest say to Solon: ὦ Σόλων, Σόλων, Ἕλληνες αἰεὶ παῖδες ἐστε, γέρων δὲ Ἕλλην

οὐκ ἔστιν,¹ explaining it afterwards by saying that they had no knowledge of antiquity.

Now the Egyptians and Greeks appear to have had a tradition of this very miracle among others. Herodotus says, on the authority of the Egyptian priests, that from the reign of the first king of Egypt to the time of Sethon, the sun had risen four times in an unusual manner, ἐν τοίνυν τούτῳ τῷ χρόνῳ τετράκις ἔλεγον ἐξ ἡθέων τὸν ἥλιον ἀνατεῖλαι· ἐνθα τε νῦν καταδύεται, ἐνθαυτεν δις ἐπαντεῖλαι· καὶ ἐνθεν νῦν ἀντίλλει, ἐνθαῦτα δις καταβῆναι,² that he had twice risen where he now sets, and had twice set where he now rises. In this we may, as Parkhurst³ observes, plainly see the traditionary traces of this miracle of Joshua's, and also of that recorded in 2 Kings xx. 9, 10, 11. Parkhurst⁴ thinks also that the popular fable of Phaeton is founded in part on the tradition of this miracle, because the Egyptian priest in Plato says, τοῦτο μῦθον μὲν σχῆμα ἔχον λέγεται, τὸ δ' ἀληθές ἐστι :⁵ how+ever this may be, he certainly appears to allude to it in the sentence following, by τῶν περὶ γῆν καὶ κατ' οὐρανὸν ἰόντων παράλλαξις. Plato again in his Politicus, speaking of a remarkable prodigy which happened in the time of Atreus, makes the stranger ask Socrates, ἀκήκοας γάρ που καὶ ἀπομνημονεύεις ὃ φασὶ γενέσθαι τότε, if he had heard what happened at that time, and on Socrates answering him, τὸ περὶ τῆς χρυσῆς ἀρνὸς ἴσως σημείον φράξεις, he continues : οὐδαμῶς· ἀλλὰ τὸ περὶ τῆς μεταβολῆς δύσεώς τε καὶ ἀνατολῆς ἡλίου καὶ τῶν ἄλλων ἀστρῶν· ὡς ἄρα ὅθεν μὲν ἀνέτελλει νῦν, εἰς τοῦτον τότε τὸν τόπον ἐδύετο, ἀνέτελλε δ' ἐκ τοῦ ἐναντίου,⁶ that there happened at that time a remarkable change in the course of the sun and the other stars, that they set then where they now rise, and rose where they now set. The Chinese also relate, that in the reign of Yau, their seventh king from Fo-hi, the sun did not go down for the space of ten days; and the authors of the Universal History make the time of this Yau to correspond with that of Joshua, but Parkhurst thinks that it more probably alludes to that of Ahaz, 2 Kings xx. 9.⁷ There is therefore strong presumptive evidence that the miracle *was* observed in other parts of the world (different nations explaining it by different causes), which is a further proof of its authenticity.

¹ Plat. Timæo, p. 524. c. Ed. Ficini. 1590.

² Lib. ii. cap. 142.

³ In Heb. Lex. on the root הָלַךְ .

⁴ On the root הָלַךְ .

⁵ Plat. loco supra citat.

⁶ Plato in Politico, p. 174.

⁷ See the Modern Universal History, vol. viii. p. 358, and Parkhurst's Heb. Lex. on the root הָלַךְ .

As to Mr. Bellamy's inference, that if all the idolatrous inhabitants of the world had witnessed this striking proof of Jehovah's omnipotence, and regard for his true worshippers, they must all have been converted to the true worship of God; what astonishing carelessness,—not to say ignorance, does it display! Greater miracles than this of Joshua's have been confessedly wrought in the world, incontestably evincing him who performed them to be sent from the Maker of heaven and earth: but did all who beheld them believe? No: the majority even of those who had the light of revelation to assist the infirmity of human reason, when they could no longer dispute the fact, chose to attribute it to infernal agency. The miracles they beheld did not restrain the children of Israel from idolatry, nor induce the Jews of a later period to receive the Son of the Living God. They were indeed left without excuse. They *ought* to have bowed their stubborn minds to such testimony; but they indisputably did not; and, therefore, the non-conversion of the idolatrous world in the days of Joshua, is no proof either of the alleged miracle not having taken place, or of the unbelieving heathen not having witnessed it.

T. W.

Some Account of the REV. WILLIAM BENWELL, M.A.
Fellow of Trinity College, Oxford.

Non totus, raptus licet, Optime, nobis
Experis, redivit os placidum, moresque benigni,
Et venit ante oculos, et pectore vivit imago.

IF, according to an observation sanctioned by the authority of Dr. Johnson, "a life has rarely passed, of which a judicious and faithful narrative would not be useful," the following particulars may with confidence be laid before the public; for although they relate to a person, whose life was short, and who did not move in a very exalted sphere of action, yet if he be measured by the standard of true excellence, he will be found to have possessed those talents and virtues, which intitle him to the lasting esteem of mankind, and are particularly proper to be held up as a bright example for imitation.

William Benwell, the second son of H. Benwell, Esq., was

born at Caversham in Oxfordshire, in the year 1765. He completed his education under the care of his brother-in-law, the present master of Reading school. In this seminary, he gave early proofs of those talents and virtues, which afterwards so strongly marked his character. Dr. Valpy has often declared; that if all boys were equal to Benwell in genius and goodness of disposition, the care of a school would be the highest object of desire to a scholar and a man of taste. Among other excellent school exercises, he wrote and spoke a Latin poem, at the triennial visitation in 1782, before the Vice-Chancellor of the University of Oxford and the other visitors, who acknowledged that it was little inferior to the successful composition of that year for the Chancellor's prize.

The singular merit of William Benwell attracted the notice, and secured the friendship, of Mr. Loveday of Caversham, well known for the great benevolence of his temper, his classical and Oriental knowledge, and his researches into chronology and English antiquities. From a long-continued intimacy with this excellent man and his amiable family, Mr. Benwell derived the most considerable share of the happiness of his life. Mr. Loveday was remarkable for the accuracy of his information, the precision of his taste, and his devotedness to learned and religious retirement. Mr. Benwell was studious to imitate so fair an example, and his conduct reflected the image of his worthy patron.

He was admitted a Commoner of Trinity College in the year 1783, and chosen Scholar of that Society at the following election. Eager to increase his knowledge and refine his taste, he applied diligently to his classical studies. His college exercises were remarkable for strength of conception, purity of style, and justness of observation. They frequently attracted the notice of Mr. Thomas Warton, who spoke of them in terms of great approbation, entertained for their author a very high opinion and regard, encouraged his rising genius, and procured for him the offer of a lucrative situation in a literary department, which other occupations induced him to decline. He employed the intervals of his studies in cultivating an acquaintance with young men of learning and talents, who were members of his own college. Of this description was Mr. Headley, the author of a volume of poems, and other pieces, and the editor of *Select Beauties of Ancient English Poetry*.¹ Mr. Headley was re-

¹ In the preface to that work, after mentioning the difficulties which

markable for vivacity of temper, and a high and noble spirit, which a bad constitution could not break or discompose. His studies were chiefly directed to English literature, and he pursued them with unremitting application. His ardent mind found a grateful repose in the sweet complacency of Benwell's temper; and their dispositions, although different in some respects, were soon bent to mutual confidence, and cemented in lasting intimacy. Both looked up to Warton with great esteem; and this fondness for his works was much increased by the affability of his behaviour. Both had a high relish, like him, for the beauties of Spenser and Milton, and all productions of true genius and original poetry; and both possessed hearts peculiarly susceptible of the most warm and lively feelings of friendship.

In the year 1785, Mr. Benwell obtained the Chancellor's prize for Latin verse. The subject was *Roma Alarico Gothorum Rege spoliata*, and the composition deserves very high regard. Its plan is not broken by unimportant digressions; its transitions to the different parts of the subject are natural and striking; nor is its energy weakened by trifling ornaments of composition; a fault too common with young writers on such occasions. In point of versification and phraseology, it is written in the chaste manner of Virgil; the whole train of thought is spirited and poetical, and happily adapted to the grandeur of the subject. The description of the various countries, from which the troops of Alaric marched, all distinguished by appropriate circumstances; the plaintive address to the river Tiber; the animation of the statues of the ancient Roman heroes on the entrance of the barbarians, and the picture of the shepherd viewing from the distant mountains the conflagration of Rome, discover the powers of a mind fertile in images highly poetical, and disciplined by a most correct taste.

In the year 1787, when Dr. Uri, a learned Hungarian, who had been employed in compiling a descriptive catalogue of the Oriental Manuscripts in the Bodleian Library, was discharged by the delegates of the press, Benwell and Headley showed the warmest alacrity in his cause. They concurred with the writer of this narrative, with Dr. Smyth of Pembroke, Dr. Valpy, Mr. Agutter, and some other friends, in rescuing this eminent

he had to surmount in the collection of proper materials, he adds: "For assistance received I am solely indebted to my very dear friend Mr. Benwell."

linguist from want, and contributed towards procuring for him an income, which made him comfortable during the remainder of his life. Often did the old man show the artlessness and simplicity of his manners, display his various knowledge of books, and recount the adventures of his youthful days, in a humorous mixture of languages, to the many parties formed for him in Trinity College; but to none was he a more welcome guest than to Benwell and Headley; and for none of his friends did he cherish a more warm and grateful affection.

This year was likewise remarkable for an addition to Mr. Benwell's academical honors. He took the degree of B.A. and gained the Chancellor's prize for the best English essay. The subject was, *In what arts have the moderns excelled the ancients?* He took an extensive survey of the subject. The style of his composition is pure and elegant. His remarks are solid and just, and his conclusions show a correct and ripe judgment. He decides the question in favor of the ancients with respect to works of imagination and taste, and of the moderns in science and philosophy.

In the month of November he was ordained deacon, and appointed curate of Sunning in Berkshire. Here he generally resided for four years, and showed how well qualified he was for the proper exercise of his profession. He discharged every part of the duty of a clergyman with a degree of zeal and activity equal to its importance. His tone of voice, his devout and solemn deportment, always proved how perfectly he understood, how deeply he felt, and how piously he could express, the meaning of the prayers of the church. The subjects of his sermons were adapted to the spiritual wants of his hearers, and abounded with clear argument and pathetic exhortation, mixed with that anxious regard for the eternal happiness of his audience, which flowed from a deep sense of duty, and the feelings of true benevolence. He was a great admirer of the works of Bishop Wilson, and caught much of his unaffected and persuasive manner in the composition of his sermons, and, like that venerable prelate, chiefly adapted them to the understanding of the lowest classes of his hearers. In the performance of all other clerical duties, he was no less careful. In constantly catechising and instructing the children of the poor, in visiting the sick, in comforting and relieving the distressed and indigent, he showed how much he was influenced by the genuine spirit of Christianity. Without any immediate requisition, he walked at stated times through his extensive parish, called at the cottages, inquired after the health and conduct of the inhabitants and

their families, and manifested that regard for their welfare which gained him the blessings of the poor, and made a deep and permanent impression on their minds. He soothed their distresses, and relieved their wants, with a degree of liberality which often exceeded the bounds of strict prudence. Again returned to the pleasant banks of his favorite river, he renewed his acquaintance with his native fields and woods, so dear to his enthusiastic feelings of rural beauty, and here he enjoyed those charms of nature, which affected his mind with pure and constant delight; more particularly as those charms were increased by the satisfaction arising from an active and useful life, and the society of the beloved friends of his early years. One of the most pleasing varieties of his employment was the active interest which he took in the prosperity of the school, of which he was one of the highest ornaments, whose exercises he frequently attended, and whose members he loved with fraternal affection.

About this time, Mr. Headley, sinking under the pressure of a consumption, was recommended by his physicians to make a voyage to Lisbon. Benwell went to London to take leave of him previous to his departure: what the meeting, and what the parting of two such friends, in such painful circumstances, must have been, can be neither easily conceived nor described. The unfortunate Headley returned soon after from Lisbon, without having obtained any relief, and retired to Norwich, where he died in November 1788. To his friend he gave the most affectionate proof of his regard, by bequeathing to him his library of old English writers, and by appointing him one of his executors. Desirous in every respect to honor and perpetuate his memory, Benwell wrote an account of his life, which was transmitted to Dr. Kippis, and will, it is hoped, one day appear in the *Biographia Britannica*. In the energy of Headley's mind, resolutely bearing up against the attacks of an incurable disorder, in his genius for poetry, and his untimely death, may be traced a resemblance to West, the friend of Gray.

In the month of November 1789, Mr. Benwell took the degree of Master of Arts, and at the election in 1790 was chosen Fellow of Trinity College; and soon after was ordained Priest. On being appointed Greek lecturer, he was called to residence in college, and resigned his curacy. His removal to the university afforded him a new field for the display of his abilities. He commenced tutor, and in that office indulged his ardent inclination to promote the improvement of others.

In 1793, when the Duke of Portland was publicly installed as Chancellor of the university, Mr. Benwell wrote a copy of

English verses, which were spoken by Mr. Powell, scholar of Trinity College. In sweet and flowing numbers he painted the recent calamities of France, and contrasted the distressed state of that country with the flourishing condition of Britain. Some lines in this poem very happily express the subjects of his own pursuits, and the qualities of his own mind. Describing the occupations of the students of Oxford, he remarks, that

——— “they court with sense refined
Each purer charm, that soothes the cultured mind;
With Plato’s Muse through airy regions stray;
Or rapturous glow with Homer’s heaven-taught lay;
Explore the midnight orbs, that roll on high
In silent courses through th’ unclouded sky;
Or try the secrets of the bright abode,
And show the blissful path, that leads to God.”

Speaking of the virtues that adorn the academic, he says:

——— “the blest Virtues, watchful at thy side,
Through fairest paths thy blameless footsteps guide;
Affection pure, whose breast still constant bears
Its flame unwasted with the length of years;
Devotion beaming mild with tranced eye,
And *Faith*, that stedfast views her destined sky,
And meekest *Charity*, with melting tear,
That patient leans the suppliant’s tale to hear.”

From this time all his leisure was employed in preparing for the press an edition of Xenophon’s *Memorabilia*. For this work he caused some valuable manuscripts to be collated in Italy; he carefully digested the various readings, selected the most useful notes, with which he incorporated his own observations, the result of the deepest research, of the most judicious discrimination and critical sagacity. To complete the work, he composed a new Latin version, in a clear, elegant and accurate style. Half the work was printed under his own inspection, with singular exactness and care.¹ Sedulously engaged in this publication, he allowed little leisure for exercise, and had not his temperance been very great, his constitution could not have borne up against the effects of his sedentary life. Yet, whilst he so much courted a studious retirement, he failed not to attract

¹ Some time after his death, the work was published. What had been left imperfect was supplied from Schneider’s and other editions. Of this edition, and of Mr. Benwell’s excellence as a critic and a Latin writer, an elegant and judicious account has been published in a literary journal by no common reviewer.

the attention of many persons of distinguished abilities and characters. Among others of his select acquaintance he held in great esteem Mr. Bowles¹ of Trinity College, Mr. Richards² of Oriel, Dr. Parr,³ Dr. Burgess, the present Bishop of Salisbury, and Dr. Cleaver, Bishop of Bangor.

In 1794 he was presented by the Lord Chancellor to the living of Hale Magna in Lincolnshire. This preferment he afterwards resigned to take the rectory of Chilton in Suffolk, which was given to him by Mr. Windham, then secretary of war. His merit was so universally acknowledged and admired, that, had it pleased the great Disposer of events to prolong his

¹ Sonnet, by Mr. Bowles, on the death of Mr. Benwell.

Thou camest with kind looks, when on the brink
 Almost of death I strove, and with mild voice
 Didst soothe me, bidding my poor heart rejoice,
 Though smitten sore. Oh, I did little think
 That thou, my friend, wouldst the first victim fall
 To the stern King of Terrors! Thou didst fly,
 By Pity prompted, at the poor man's cry;
 And soon thyself wast stretched beneath the pall,
 Livid Infection's prey. The deep distress
 Of her, who best thy inmost bosom knew,
 To whom thy faith was vowed, thy soul was true,
 What powers of faltering language can express?
 As Friendship bids, I feebly breathe my own,
 And sorrowing say: "Pure spirit, thou art gone!"

Bowles's *Sonnets and Poems*, Vol. I. p. 36.

² To the second volume of Mr. Richards's *Poems* the following dedication is prefixed:

"To the Memory of the
 Rev. William Benwell, M.A.
 late Fellow of Trinity College, Oxford;
 who in the rare union of
 {Genius, Taste and Erudition,
 was seldom equalled;
 and in those pure and amiable qualities,
 which constitute the perfection
 of the
 Christian character,
 was never perhaps excelled;
 the following Odes,
 as a melancholy memorial of
 departed friendship,
 are inscribed."

³ Dr. Parr mentions Mr. Benwell among those whose distinguished learning has conferred honor on the English universities. *Spital Sermon*, Notes, page 110.

life, he would probably have risen to the highest eminence in the Church. Besides the illustrious patrons just mentioned, he could reckon in the list of his most active friends one, who has shown the most unequivocal disposition to raise men of learning and virtue to the highest dignities, Lord Sidmouth.

In the month of June, 1796, he was married to Miss Love-day, the eldest daughter of his first patron; a lady, of whom it is the highest praise to say that she was in every respect worthy of his choice. He had now laid the fairest foundation for happiness. But how vain are the expectations of man! and how exposed to sudden destruction are the materials of his enjoyments and of his hope! A contagious fever raged in the village of Milton in Wiltshire, where he resided: he flew to administer cordials and spiritual comfort to the diseased poor, and fell a victim to his humanity. A fatal fever served only to display, in a new and more striking light, his meekness of temper, his resignation to the will of God, and his tenderest affection to his most beloved wife and to his friends. He died September the 6th, 1796, after an illness of ten days, in the 32d year of his age, and only eleven weeks from the time of his marriage.¹ He was buried at his native Caversham, where the following inscription is engraved on a marble tablet in the church:

“Near this Chancel are deposited
the remains of the Rev. William Benwell,
late Fellow of Trinity College, Oxford;
who died of a contagious fever,
in consequence of his charitable endeavours
to relieve and comfort
the poor Inhabitants of the village in which he resided.

¹ His death is thus announced in the *Star*, September 8:

“On Tuesday evening died, at Milton, Wilts, in the 32d year of his age, the Rev. William Benwell. The poignancy of our grief on this distressful occasion will allow us only to say, that England had not his superior in sweetness of disposition, gentleness of manners, goodness of heart, solidity of judgment, accuracy of taste, strength of genius, depth of learning, and extent of knowledge. Of his fervor in the cause of religion, and in the exercise of humanity, his death is only the last proof. A destructive fever raged in the village, in which he resided; he flew to the relief of the suffering poor, and caught the infection, which deprived society of one of its brightest ornaments. In the month of June we had recorded his union, after a long attachment, to a most amiable woman, who was deserving of a heart like his, but who was doomed to be taught, by the experience of the bitterest dispensation of a wise Providence, how short and uncertain is human happiness.”

Some Account of

From early youth
 he was remarkable for correctness of taste;
 and variety of knowledge;
 simple, modest, and retired,
 in manners and conversation,
 he possessed a natural grace, and winning courtesy,
 truly expressive of the heavenly serenity of his mind, and
 of the meekness, lowliness, and benevolence of his
 heart.

To his relations, and to the companions whom he loved, he
 was most tenderly and consistently affectionate;

to the poor a zealous Friend,
 a wise and patient Instructor,
 by his mildness cheering the sorrowful,
 and by the pure and amiable sanctity,
 which beamed in his countenance,
 repressing the licentious.

Habitually pious,
 he appeared in every instant of life
 to act, to speak, and to think
 as in the sight of God.

He died September 6, 1796,
 in his 32d year.

His soul pleased the Lord,
 therefore hastened He to take him away.

This tablet was erected to his memory,
 with heartfelt grief, and the tenderest affection,
 by Penelope, eldest daughter of
 John Loveday and Penelope his wife;
 who, after many years of the most ardent friendship,
 became his wife and widow
 in the course of eleven weeks."

In stature Mr. Benwell was about the middle size, rather thin, but well made. His features were delicate, and his complexion fair. His eyes were expressive of peculiar softness; and when he smiled, the most engaging sweetness was diffused over his face, that spoke the angelic benevolence of his heart.

His understanding and his virtues did honor to human nature.

He possessed that degree of imagination and judgment, which characterise a mind of a very high order. His learning was chiefly classical and theological, and was remarkable for its precision and accuracy. He loved learning for its own sake, *independently* of emolument or preferment. His taste was cor-

rect, delicate, and refined. Among the classics, his favorite was Virgil; among the painters, Raphael. He was particularly pleased with the study of medals, in which he made considerable progress; and he had an accurate and extensive knowledge of prints. Upon the engravings of Sharpe and Morghen, representing the purest specimens of the Italian masters, he has been observed to gaze with the most enraptured and fixed attention. He repeated with enthusiasm many pathetic and descriptive passages of Virgil, Tibullus, and Milton. He studied the works of Xenophon *con amore*; and all his own productions, his essays, his sermons, his letters, and his conversation, reflected the image of that perspicuous and beautiful writer.

He was always diligent in performing the duties of his situation. Of the latter part of his life, much time was allotted to his pupils; much to his intended publication; much to his correspondence with his numerous friends. Yet, anxious as he was to devote his hours to these purposes, if any opportunity was presented to him of doing a kind action, his book was instantly shut, his favorite pursuit suspended; and never did a more engaging, a sweeter smile brighten upon his expressive face, than when he hastened to contribute to the service of others.

His charity was equally the result of native sensibility, and of true Christian principles. Sorrow, indigence, and misfortune, wanted no advocates to plead their cause before him. The delicacy of his conduct to the distressed was as remarkable as his freedom from ostentation. Many instances of his bounty, which he strove to conceal, were discovered by accident.

His manners were soft and gentle; they were the offspring of native benevolence, and a constant solicitude for the ease and satisfaction of all around him. He was respectful, not servile, to superiors; affable, not improperly familiar, with equals; and condescending, not supercilious, to those beneath him. His kindness to servants was remarkable. He heard their complaints; he soothed their sorrows; and relieved their wants. The consequence was, that they looked up to him as a benefactor and a patron, rather than as a master.

In his social intercourse, he showed those mild and unaffected graces, which were sure to please. His conversation was often enlivened by a vein of humor, which was gay, delicate, and inoffensive; and often interspersed with anecdotes introduced with singular dexterity and effect. His arguments were solid and clear; he conversed for the sake of information, not of victory; hence there was no asperity in his contradiction, no want of dignity in

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his concessions. When he was conscious he was right, he was resolute in purpose, though diffident in manner. His mind was constantly directed to the pursuit of truth; in cases where he was ignorant, he was thankful to those who gave him information; when he corrected others, he gave himself no airs of superiority. He possessed the happy power of gaining the esteem of those, from whom he frequently differed in opinion. He never excited jealousy; he indulged no spleen; he provoked no envy; he delighted all, with whom he conversed; and even those who spent the shortest time in his company could not fail to become his friends.

His situation in College afforded him a proper opportunity for the display of his talents and of his virtues. His conduct was exemplary: he recommended rules and discipline by his own practice, and labored to make them agreeable and easy by his affable and gentle manner in recommending them. The young men feared him not as a rigid censor, but loved him as an affectionate friend. He was constant in his attendance at prayers; and was never seen to enter the College chapel, without that reverential deportment, solemn step, and downcast eye, which bespoke his deep sense of the awful nature of the place, and his profound veneration for the Great Being, to whose service it was dedicated.

In his instructions to his pupils, it was his object to enlighten their minds, and to fix their principles; and not to display his own attainments. When he found any of them profit by his instruction, he expressed as great a pleasure as if he had the strongest personal interest in their improvement.

With respect to his religious opinions and practice, it is almost superfluous to say, that he maintained the doctrines of the Church of England with the most firm conviction, and regarded its establishment with profound veneration. He was ever ready to exercise his sacred office in the absence, or during the illness, of a friend. When he had no duty to discharge, the part of his Sunday, which was not spent at church, was consecrated to retirement and meditation, and in reading the Bible, or some religious book. His favorite authors were Wilson, Paley, and Townson. He was happy in being a Christian, and rejoiced in being a divine of the Church of England.

In short, Mr. Benwell, whose irreparable loss will be long deplored by all who had the happiness of knowing him, was eminently qualified to adorn life by his engaging manners, as well as to dignify it by his numerous virtues. And from the

purity of his conduct, and his habitual unaffected piety, few men were better prepared to die.

His continuance in this world, if calculated by the number of years he lived, was short ; but if estimated by the exercise of his virtues, was long enough to display a series of the most praiseworthy actions. Such a man ought therefore to be kept in lasting remembrance ; for surely, amidst the common intercourse with the world, it is not easy to find a person equally distinguished by love of learning, purity of taste, sweetness of disposition, firmness of principle, capacity for friendship, solicitude for the good of mankind, and zeal for the honor of God !

. A circumstance, highly honorable to Mr. Benwell's character, could not with propriety be inserted in the account of his life. The University of Oxford unanimously made him the offer of the Poetry Professorship. He had heard a friend of his express a wish to obtain that situation ; and no considerations, no entreaties could induce him to accept it. His friend, however, was unsuccessful, and Mr. Hurd of Magdalen College was elected. EDITOR.

REMARKS ON DR. GÖTTLING'S *Essay on the Theory of Greek Accentuation*.

THIS Essay belongs to the valuable results of that philosophical mode of inquiry, with which great modern philologists have analysed the Greek language in its essential particulars. Whilst other Literati have endeavored to clear up the metre, to arrange the syntax, and to elucidate the etymological part of this matchless language, Mr. Göttling has turned his investigations to the Greek accentuation. The small essay, which lies before us, contains the preliminary results of his inquiries. We wish the larger work which he has promised, and on account of which he has visited several eminent libraries of Europe, may soon appear.

The author attempts, more than has been hitherto done, to arrange the doctrine of the Greek accent on systematical principles. He proceeds, therefore, from the general principles of philosophical grammar on accent ; he next examines, how far the Greek accent agrees with them, and for what reasons it has deviated from them ; and then endeavors to deduce from these observations certain rules, discernible in the application of the accent, and justified by the nature of the language.

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In endeavoring to state the leading features of this, in many respects, new, and ingenious system, to which, we think, every sound scholar will subscribe, we shall attempt to interweave some reflections on the accent, and also on the prosody of modern languages as fixed by it; and these reflections will, we hope, set the truth of this system in a still clearer light.

The Greek language, in its audible relations, was governed by two laws, viz. the law of accentuation, and that of quantity. There is no possibility of obtaining a clear idea of the most important peculiarities of this language, and of its most excellent productions, before the essential difference of both is understood; the more so, as in no other language, (except, in a less degree, the Roman, which proceeded from the Greek,) has this difference existed. Mr. Götting, therefore, at the commencement of his observations, adverts to this difference in the following manner.

In the Greek language, quantity consisted in the natural length or shortness of the syllables; the measure, by which both were fixed, was the longer or shorter dwelling of the voice on the syllables. The short quantity was produced by the lengthening of the vowel, or by several combined consonants, which were to be pronounced successively; so that a long syllable was a real length of *time*, that is, as long again as a short one, in respect of the *time* which was occupied in pronouncing it. As the ancients called the shortest space of time in which a syllable was pronounced, *χρόνος* (*mora*); so a long syllable was, as to the portion of time required in pronouncing it, (*the length of time*) equal to two *χρόνοι*, that is, to two short ones; $\sigma\tilde{\omega}\mu\tilde{\alpha} = \sigma\acute{\omicron}\sigma\mu\tilde{\alpha}$. Before we proceed to further inferences, from this known position, we must previously observe, that the quantity is independent on the accent,¹ though accentuation is not so, *vice versa*, on the quantity.

The quantitative proportion of the syllables was only a musical attribution; it was *created* by song, and also only *designed* for song. The Greek language, the idiom of a people, endowed more than any other with artificial talents, developed itself by poetry and song intimately connected. Till the time of Pherecydes, there existed no prose. If the voice stopt longer than

¹ We need not observe, that we do not here speak of the change, which the natural quantity sometimes undergoes by the accent in rhythmic combinations. Vide Hermann in "Elementa doctr. metr."

one χρόνος, on a syllable, this could be divided into two χρόνοι (moras); it was *long*. If this dwelling of the song happened on the vowels ε and ο, the Greeks used the characters η and ω; and it is an imperfection in the Greek alphabet, that there are not similar distinct characters for the doubtful letters, α, ι, υ, when they are long. Thus, all long vowels and diphthongs, Mr. Göttling rightly observes, were owing originally to the song's dwelling by two χρόνοι on the elementary vowels (η proceeded from εε; ω from οο; and ā, ī, ū from ǣ ǣ, ȳ ȳ, ū ū); and this view accounts for many relics of the earlier period of the Greek language, especially in the Æolic dialect. Quantity was accordingly a production of song; but by what principle the latter was conducted, that is, on what principle the voice dwelt, now a shorter, now a longer time, on the vowel-sounds, is still a mystery to us; we are only aware of such a proportion of short and long syllables, which afforded the greatest variety of combinations and changes. As the origin of the quantity of the syllables is to be traced to song, so also its destination was purely musical. The essential character of song consists in the expression of the *affections* or *feelings* by sounds. The sounds of the language in their qualifications of quantity (or prosodiacal attributions) formed the matter of the *song*, that is, of *poetry*; just as the sounds of the strings form the matter of the guitar music; and poetry modulated and arranged this musical matter, independently of the *logical* relations of the single *notions* which it expressed, and only according to the general character of the feelings which were exhibited. This arrangement and modulation of the musical sounds was the metre, which, consequently, had merely a musical meaning. Accustomed in this regard to our notions of modern poetry, we find some difficulty in accurately comprehending the above-mentioned peculiarity of the Greek language; for it is entirely wanting in modern languages. "There is certainly a difference," says the late Mr. Solger, who, we think, had a more clear view than any other person—of these characteristics of the Greek idiom, and whose early death was much to be lamented; "there is certainly," says he, "a difference between speech and music; the former has a logical import, and expresses notions; the latter represents feelings. Poetry as speech, and poetry as music (i. e. metre), are then most perfect, when they have nothing in common but the same matter, i. e. the sounds of the language, which, in the former, are shaped into the expression of ideas; in the latter, into that of feelings. So it was with the Greeks." We willingly subscribe to this view: poetry, as music, shaped and combined this com-

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mon matter (the sounds of the language, or, what is the same, the single words) on the prosodiocal, or, what is equivalent, the musical principle of the length and shortness of the syllables, to such a modulation (i. e. metre) as was most qualified artificially to represent the feelings, which the same matter, as logical discourse, conveyed; and this modulation, as it was founded on a different principle, was so independent of the logical import and value of individual notions, that there was the greatest diversity of the metrical and rhetorical declamation of the same poetry, so that we frequently find words of great logical and oratorical power in the most unseemly fall (*θέσις*) of the music (metre), and again most insignificant words in the rising (*ἄρσις*) of the music. However, on the other hand, this music was in the most intimate connexion with speech, seeing that the same speech, which, in its logical capacity, was the vehicle for the expression of the mind, constituted, in its prosodiocal capacity, (that is, measured by the laws of quantity,) the matter for the musical arrangement or composition, in conformity to the character of the feelings exhibited by speech in its first capacity.

We further add a few remarks illustrative of our subject.

According to the preceding development, the metre was a certain mode of combining the musical lengths and brevities (long and short syllables); consequently, something much resembling our musical time, only with more latitude, especially in the choral songs, where this musical art displayed its highest perfection. The respective metre was the formal principle, which governed the combination of the sounds; the duration of the single sounds was sufficiently fixed by the quantity of the syllables. But the time, the variation of strong and soft, high and deep sounds, was not determined by that rule; it was undoubtedly ascertained by the musical accompaniment, and, if we are not mistaken, this is the meaning of what Aristotle (*Poet. c. 1. § 4.*) styles *ἀκουσία*. But the details of these and so many other points respecting ancient music, especially the different keys, are, by the loss of this music, involved in impenetrable obscurity.

It follows, secondly, from these views, that, with the Greeks, metrical (poetical) and musical compositions were identical; for metre and the elements of it (the quantitative proportions of the syllables) had only a musical *import*. Whatever was in verse, was sung; and it would have appeared as unnatural to the Greeks to compose a poem, without intending it for song, as to execute a song partly without any text, or with an absurd text (as in our operas, where the text is only a secondary consideration);

because, as we have observed, music and poetical speech, by the feelings which the latter expressed, and the former artificially represented, were united into the most intimate and most perfect harmony. The Greek poets, accordingly, wrote the music themselves for their poems; but this is nothing more than the selecting and connecting the kinds of metre, suitably to the poem or the different parts of it; and these metres they could by no other means convey to the persons who were appointed for the lyric choruses, than by singing before them, and exercising them, till they sung correctly. (Compare, however, what we have remarked on the Aristotelian *ἀκουσία*).

As the dialogue of the drama is in verse, it was undoubtedly sung; it was accompanied by the flute; but from the iambic rhythmus of these dialogues, it is probable that this kind of song approached the recitative; but the choruses were always accompanied by the lyra.

This view of the prosodiocal element of the Greek language is also adopted by Mr. Götting; it is, however, only shortly noticed. We have thought proper to develope it more fully for the purpose of placing his system of the accent, and our further remarks on this subject, in a clearer light.

As quantity was a musical element, created by song, and intended for the musical modulation of the matter of the language, so accent was a merely logical principle; for this matter, as speech, is of logical import, it denotes ideas; and that word, which, in a succession of ideas, presents the most insignificant idea, or that syllable of a word which conveys the most important element of an idea, is marked out above its level by a comparative elevation of the tone (a comparative stress of the voice). The former is the *rhetorical*, the latter the *verbal* accent, with which we are now concerned. As by its destination, so also by its nature, accent was essentially different from quantity. The latter consisted in a longer or shorter *duration* of the voice, consequently, in relative lengths and brevities of *time* incident to the articulate sounds of speech; the former in a comparative *elevation* (acute ascension) of the voice. Mr. Matthiæ has elucidated this diversity in a very plain and judicious manner, by means of notes. In the word *θεοδωρος*, all the syllables are eighths with regard to quantity, except *δω*, which has the value of a fourth; but the syllable *-o-* is elevated above its level by the accent.

We cannot here pass over the question which is still disputed, viz. whether the pronunciation of the Greek language was determined by quantity or accent. We think there can be no dis-

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pute about this point, provided a just idea be formed of the peculiar developement and musical character of the language, entirely abstracted from the genius of modern languages. The Greeks excelled all other nations by the most transcendent talent for artificial representation; in conformity to which, their language was cultivated by song and poetry: accordingly its aptitude for the expression of imagination and feelings constitutes one of its characteristic features; and a consequence of this direction was, as we have observed, the musical ingredient of quantity. Although therefore, in prosaical speech, chiefly devoted to the exclusive expression of ideas, the logical law of accentuation might have had the precedence, as Mr. Götting asserts, the speech, nevertheless, preserved somewhat of melody and song, by the modulation of the voice according to quantity, subordinate indeed, but never altogether effaced, as this was impossible. This modulation increased in proportion as the expression of feelings prevailed, which happened so frequently with orators.¹

Again, in poetry, the musical modulation of the language had the ascendancy over the law of accentuation. In lyric poems, and parts of poems, the logical relations (and consequently, without doubt, the accent also) were quite subordinate, and those only, who could not comprehend the nature of metrical declamation, were surprised to find, what is so often the case, as we have earlier observed, words of great import in the most unseemingly fall of the metre, and *vice versa*. However, the law of accentuation never ceased entirely to operate on the *delivery*,

¹ Very ingenious is the remark of *Solger*. He says, "that much of the ancient prose, which in many respects is still a mystery to us, might be better understood than it really is, if we could succeed in penetrating deeper into the effects of this musical element in the Greek language." We believe, for our part, that the astonishing effects, which the delivery of orations so frequently produced, mostly proceeded from the artificial management of the prosodiocal element of the language, analogous to those kinds of metrical combination, which the audience was accustomed to meet with when great sentiments and emotions were to be represented in the dramatic pieces. The modulation of the voice, of course, had its share in the effect. We must not think of modern eloquence, where prosodiocal cadences are rather forbidden. But we have, strictly speaking, no musical element in our languages, as we shall prove. We see by the example of Cicero—although the Latin language was, in this respect, but a faint resemblance of the Greek—how different it was with the ancients, in whose languages the accent had little (as in the Latin) or no connexion (as in the Greek) with the prosody, which, with us, is only founded on accent.

because it was equally impossible. In the dramatic dialogue, which we have compared to the recitative, the poetical modulation, though still superior in influence, approached nearer to the delivery of prose. The efficacy, therefore, either of accent or of quantity, never entirely ceased to operate on the pronunciation; no more than in general these laws themselves; but in the greatest variety of change and gradation, now the one, now the other element was prevalent, according as speech had the preference, to express ideas or to represent feelings. As to the mode, by which the Greeks united accent with quantity in pronunciation, we think it is easy to be comprehended: we have attempted to illustrate it by the musical scheme proposed by Mr. Matthiæ.

We now return to the treatise of Mr. Götting. Accent, according to its natural destination, is to point out the most important element of a notion: it has a logical dignity. Mr. G. considers the accent, first in primitive and then in derivative languages. In the main, we perfectly agree with him. The essential character of any primitive language consists in its peculiar roots, out of which, by the laws of inflexion, composition, and derivation, the body of the whole language was formed. The radical syllables contain, consequently, the primary part of the notion, which, by inflexion, derivation, and composition, was only modified; the radical syllable receives, accordingly, the accent; that is, it is pronounced with a relative energy (acute elevation) of the voice. Mr. Götting says very judiciously: "A primitive language becomes live and speaking to the internal mind, by this alone, that it distinctly discriminates that radical syllable, which exhibits the leading (and original) part of the notion, from those syllables which were added to it, when the language further developed itself from the centre of its roots." Besides this law of accentuation, there is a second for primitive languages. "As soon as a syllable does not so much serve to modify in general the radical notion, as rather to determine (limit) or alter it so by an additional mark, that the limited notion is to the radical notion, as the species to the genus, or the contrary, the accent is, according to a correct logical proceeding (for the limiting syllable affords the leading notion, because the original notion is not simply modified, but essentially altered) assigned to the limiting syllable."

Entirely different is the law which regulates the accentuation of derivated languages. Derivated languages are those, the fundamental form of which a nation has borrowed from another people, either by subjection, degeneracy, or some other reason; the peculiarity of such languages, consequently, does not dwell

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in their roots (radical syllables). "In derivative languages," says Mr. G., "the roots are no farther endowed with that intuitive and expressive character (capacity) of life, which they bore to the original people, who had created them as the centre of their language, and from whom they are borrowed." For the characteristic part of derivated language consists in those modifications, by which a primitive language was converted into a derivative one; and as these modifications are chiefly incident to the final formations of the words, Mr. G. says, justly, "on this circumstance, the tendency of most modern languages to place the accent on the last additional syllables (or better: the characteristic final-formations of the words) is to be accounted for; for these formations are the very property of such languages." Now this proceeding is, unquestionably, an absolute anomaly of accent; it has no longer any logical attribution, any reference to meaning and idea, and, what necessarily follows, any reference to the organic developement of the language; it points only at the external mechanical formation of the words. As a model of such an accentuation, Mr. G. sets up the French language. The Frenchman always lays the stress on the final syllables, by which the words were gallicised—*mal honnête conscription* (the Roman pronounced rightly *conscription*) *déployer*; for when he places a mark on the first syllable of *déployer*, this is no accent: he throws the accent on the last syllable, and pronounces *déployer*; that mark is only to prevent the syllable *dè* from being altogether swallowed up. As a model for the true accentuation, Mr. G. sets up the German language, and exemplifies his rules with words from this language. In this assertion, no one, we think, who knows the internal organisation of language, will find fault with him.¹

¹ All German scholars are agreed on this point. We cannot omit noticing, in this respect, Mr. Nöthen's Grammar. We do not mean to detract from the merit of this work in other respects; but the chapter on accent and prosody—two essential points in the system of the German language—are entirely erroneous. His system of German accentuation is an absolute mistake of the simple, clear, and firm principles, which preside over this language throughout. He has likewise absolutely failed in his criticism on the system of Moritz. This system is, in the main, derived from the nature of the German language, and forms, unquestionably, the foundation for German prosody. The fault of this system does not lie in its principles, but in the want of due regard for other circumstances, which should equally be taken into account as modifying those principles.

NOTICE OF

GESENIUS'S *HEBREW LEXICON to the Books of the Old Testament, including the Geographical names and Chaldaic words in Ezra and Daniel. Translated into English from the German, by CHRISTOPHER LEO, formerly Teacher of German and Hebrew in the University of Cambridge, late Professor of German at the Royal Military College, Bagshot, &c. &c. Part I. For Treuttel and Würtz, London: 1825. Pr. 1l. 4s.*

MR. GESENIUS, author of some valuable grammatical works in Hebrew, in the conviction that the many defects, which disfigure most Hebrew Lexicons, and render many of them quite unable to give any satisfaction, proceed from the circumstance, that they are merely recompositions of older works, transmitting the same imperfections from one generation to another, determined to resume a comprehensive inquiry of all those objects, on the correct and precise statement of which, a progress in this department of literature principally depends. After a series of preparatory labors, and four years and a half exclusively devoted to those inquiries, he presented, in 1810, the literary world with the result of his endeavors, and met with unanimous approbation. The improvements on the works of his predecessors are chiefly the following:

1. Mr. G. studied, more than has been done by his predecessors, to ascertain the peculiar phraseology of the Hebrew, as founded on its own distinct dialect, and to place it in a proper point of view, with relation to the peculiar phraseology of the cognate Semitic dialects.

2. He has departed from the arrangement of former Hebrew Lexicons, and here, for the first time, preferred an entirely alphabetical to an etymological order. This circumstance alone, as the translator justly remarks, will entitle this work to surpass all preceding works for facility of application. However, as the etymology forms an essential part in the explanation of Hebrew words, the author has combined this consideration with the former, and those derivatives which cannot immediately follow their primitive words (from being out of the alphabetical order) are added to the end of each root, and afterwards again inserted in their proper paragraphs, and fully explained.

3. Mr. G. endeavored to develope and illustrate the various significations of each word in the most natural order as they may have formed themselves; and to give the most complete collection and classification of the phrases and idioms formed by a word. The defects, under which our Lexicons labored, in both these respects, reduced them to the rank of mere vocabularies. In the latter respect, *Eichhorn* indeed had long since made some valuable observations, (in *Alg. Bibl. der bibl. Litter.* vol. iv, and his edition of *Simonis*,) but these observations were detached and of small compass. In the former respect, particular attention was paid by Mr. G. to the exhibition of the various connexions, in which a verb occurs with the particles. This subject is the more important, as the *verba composita* in the Latin, Greek, and German languages, are for the most part expressed by this mode of construction in the Hebrew. Mr. Leo has remarked the resemblance of the English and Hebrew idioms in this point; hence arises the capacity of the English to express the identical meaning of the Hebrew word or phrase, in many instances, with an accuracy, of which the German is not capable.

4. Mr. G. endeavors to fix by more exact boundaries than have hitherto been assigned, the province of lexicography in relation to the often adjacent provinces of grammar, criticism, and interpretation, in order to prevent the lexicographer from deviating into foreign departments. In these respects, there was now too much, now too little done. With regard to the grammar, for instance, Mr. G. observes rightly, that *Simonis*, though overloaded with a confused crowd of exegetical and grammatical remarks, yet was insufficient in essential points; for according to accurate principles, adds Mr. G., the dictionary must not only indicate all the forms, which do not arise from the most simple paradigms, but those also, of which a double form for a conjugation, a tense, a number, &c. can be imagined. With equal precision, he draws the line between lexicography and criticism and interpretation.

5. The author takes, more than has been hitherto done, the peculiarities of certain classes of writers into a just consideration. This was the more necessary, as not only, like in all other languages, the poetic style in Hebrew strives to remove itself from the common prose, by peculiar inflexions, forms, &c. &c. but a multitude of words also, in Hebrew, are exclusively peculiar to poetry.

6. Particularly valuable is the part which respects Oriental antiquity. The author has not contented himself with mere

translations ; but he has designated the things by brief descriptions, and dispelled, by this method, a multitude of misconceptions and obscurities, which disfigure the common Lexicons. In this manner also the geographical names are introduced. The proper names of persons Mr. G. thought equally qualified to be introduced ; but he threw them into an appendix to the second volume. Mr. Leo more conveniently inserted them alphabetically.

7. Mr. G. has used all the celebrated works in this department, and, by his citations, he makes the beginner acquainted with the treasures of biblical and antiquarian learning. Among the auxiliaries of the biblical philologer, the classical works, Bocharti Hierozoicon, Celsii Hierobotanicon, also Braun, N. W. Schroeder and others, are frequently cited, though, of course, often only the results of their investigations could be given. Of the older interpreters, Mr. G. has particularly used the writings of Alb. Schultens, N. W. Schroeder, J. H. and Chr. B. Michaelis ; among the moderns, the exegetical writings of Rosemüller, Vater's Commentary on the Pentateuch, Berthold on Daniel, and Augusti's and de Wette's translation of the books of the Old Testament.

The translator has spared no pains to do justice to this valuable work ; he has every where verified the citations with the passages referred to, and thereby been enabled to correct the errors which had crept into the original. By this, as also by such additions as appeared to him to be necessary, and by incorporating the additions made in the author's abridgment of the work for schools, he has even essentially improved the work.

As the translator is assisted by the liberality of the Syndics of the Cambridge University, he is enabled to prosecute a work of such utility, and to offer it to the public at such a moderate price. The second volume, we understand, is proceeding, and will appear with as little delay as possible, as the whole is completed in manuscript.

NOTICE OF

EPIGRAMMATA e purioribus GRÆCÆ ANTHOLOGIÆ fontibus hausit ; annotationibus Jacobssii, De Bosch, et aliorum instruxit ; suas subinde Notulas et Tabulam Scriptorum Chronologicam adjunxit JOANNES EDWARDS, A. M. Londini : impensis G. B. Whittaker. 1825.

HERE is a very excellent addition to the Greek literature of our schools and colleges : a commodious volume, containing 808 pieces, selected with great taste and judgment from the latest publications of the Anthologia by Jacobs.

Mr. Edwards gives the following account of the plan which he followed in making his selection, p. x.

Ea igitur Epigrammata potissimum delegi, quæ aliquod ad bonos mores accommodatum egregie præciperent ; quæ sæculi mores depingerent ; quæ versarentur in laudandis artium operibus, vel in refrendanda celeberrimorum virorum memoria ; quæ denique quemvis animi affectum, pietatem erga deos, amorem, tristitiam, hilaritatem nitide effingerent. Plura aliquoties ejusdem argumenti Epigrammata admisi, quum nec inutile nec ingratum fore judicarem, diversa hominum ingenia in eadem re exornanda comparare. Quod seniorum poetarum carmina ab his paginis non ablegaverim, id mihi vitio datum iri deprecor. Illud enim in primis elaboravi, ne integræ Anthologiæ desiderium nimis sentiretur : et sane etiam inter seniores multa lepide vel venuste dicta, multa carmina veri affectus plena invenire licet. Nec quidem in seligendo nimis tristem egi judicem. Multa me admisisse confiteor carmina, quæ licet ab antiqui temporis severa simplicitate longe absint, et cultioribus nostræ ætatis animis minime satisfaciant, labentis tamen ingenii et sui sæculi vestigia sibi impressa ferunt : illis autem sublati, totius id genus Græcæ poëseos specimen, quod præcipue volui, hic libellus vix erat præbiturus.

The work was undertaken at the advice of his friend and neighbour Dr. Maltby : to that eminent scholar and kind-hearted man it is accordingly inscribed.

Doctissimo Viro Edvardo Maltby, S.T.P. SS.R. et A.S. cujus hortatu susceptum et consilio adjutum est, hoc quaecunque opus in documentum grati animi et summæ venerationis D.D.D. Joannes Edwards.

The annotations, taken from *Jacobs, De Bosch*, and others, often presented in a neat abridgment, are sufficient to explain without overloading the subject ; while the *notulæ* (as he modestly calls them) of the Editor himself, without any pretension, afford constant proofs of his talents as a scholar, in useful reference, and elegant illustration.

R. S. Y.

*Various renderings of Passages in the New Testament,
by several of the most distinguished English trans-
lators.*

MATTH. I. 1. The lineage of Jesus Christ, son of David, son of Abraham. Campbell.

A table of the birth of Jesus Christ, the son of David, the son of Abraham. Newcome. Improved Version.

A history of the life of Jesus the Christ, a son of David, a son of Abraham. Wakefield.

19. Upon this Joseph her husband, being a righteous man, but not willing to expose her to shame, determined with himself to divorce her privately. Wakef.

22. In all this what the Lord had spoken by the prophet was verified. Camp.

II. 2. Where is the new-born King of the Jews? for we have seen his star in the east country, and are come to do him homage. Camp.

Where is this infant King of the Jews? for we have seen his star rise, and are come to pay him homage. Wakef.

III. 11. He will baptize you in a holy wind and a fire. Wakef.

15. Suffer me now, for so it becometh us to perform every righteous ordinance. Wakef.

V. 3. Happy the poor who repine not. Camp.

13. Be ye the salt of the earth. Wakef.

29. If thy right eye cause thee to offend. New. I. V.

If thy right eye ensnare thee. Camp.

37. For whatsoever is more than these is of the evil one. Wakef. Dodd.

47. What good will ye gain from this? Wakef.

VI. 1. Take heed that ye perform not your religious duties before men. Camp. Dodd.

Take care of your righteous deeds not to perform them before men. Wakef.

Take heed that ye do not your acts of righteousness before men. New. I. V.

7. And in prayer talk not at random. Camp.

But when ye pray use not many words. New.—idle words. I. V.

13. For thine is the kingdom, and the power, and the glory, for ever: *omitted by* New. and I. V. *Inclosed in brackets by* Camp.

27. And which of you with all his anxiety can add a single cubit to his life? Wakef.

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Which of you by his anxiety can prolong his life one hour?
Camp.

Which of you can by all his anxiety add to his age one cubit?
Dodd.

34. For the morrow will have trouble of its own. Wakef.

VII. 6. Give not that food which is holy to dogs. New. I. V.
Give not the sacrifice to dogs. Wakef.

28. And when Jesus had finished these words, the multitudes were astonished at his manner of teaching. Camp.

And when Jesus had ended this discourse, the people were astonished at his manner of teaching. Camp.

The people were amazed at his teaching. New. I. V.

VIII. 17. Thus verifying the saying of the prophet Isaiah; 'He hath himself carried off our infirmities, and borne our distresses.' Camp.

So that it was fulfilled which was spoken by the prophet Isaiah, saying; 'He took away our infirmities, and removed our diseases.' New. I. V.

So as to fulfil the word of Esaiiah the prophet, saying; 'He took up our infirmities, and bare away our sicknesses.' Wakef.

IX. 16. Nobody mendeth an old garment with undressed cloth. Camp.

Now no man putteth a piece of unwrought cloth upon an old garment. New. I. V.

X. 15. — in a day of punishment. Wakef.

17. But beware of these men. Wakef.

42. And, whosoever shall give to one of these lowly disciples a cup, &c. Wakef.

XI. 3. Thou art he, that is to come: can we look for another? Wakef.

6. And happy is he, to whom I shall not prove a stumbling-block. Camp.

And happy is he who shall not stumble at me. Wakef.

And happy is he whosoever shall not offend because of me. New. I. V.

23. And thou, Capernaum, which hast been exalted to heaven, shalt be brought down to Hades. Camp.—the grave. New. I. V. Wakef.

XII. 4. How he entered the tabernacle of God, and ate the loaves of the presence. Camp.

6. But I say unto you, that something greater than the temple is here. Wakef.

Now I affirm, that something greater than the temple is here. Camp.

7. I love mercy better than a sacrifice. Wakef.

I require humanity, and not sacrifice. Camp.

I desire pity, and not sacrifice. New. I. V.

18. — and he shall give laws to the nations. Camp.
 — and he shall publish his law, &c. New. I. V.
20. — whilst he is bringing righteousness unto victory. Wakef.
 — until he send forth his cause to victory. New. I. V.
 — till he render his laws victorious. Camp.
21. And in his name will the Gentiles hope. Wakef. New. I. V.
36. — in a day of punishment. Wakef.
 — in a day of judgment. I. V.
- XIII. 12. For whosoever hath much, to him will be given in abundance; and from him that hath little will be taken even what he hath. Wakef. New. I. V.
49. So shall it be at the conclusion of this state. Camp.
 Thus will it be at the conclusion of this age. Wakef.—of the age. I. V.
56. His sisters also, are they not all of our opinion? Wakef.
 Do not all his sisters live amongst us? Camp.
- XIV. 2. And therefore these powers are active in him. Wakef.
33. Those in the bark came and prostrated themselves before him, saying, Thou art assuredly a Son of God. Camp.
 Then those that were in the ship came and did him obeisance, saying, Truly thou art a Son of God. I. V.
 Then they who were in the vessel came and fell down before him, saying, Truly thou art a Son of God. Wakef.
- XV. 3. Why do ye also set aside the commandment of God for your tradition? Wakef.
5. I devote whatever of mine shall profit thee. Camp.
 That is an offering to God; by which I might have profited thee. Wakef.
14. Regard them not: they are blind, &c. I. V. New.
 Give them up: they are blind, &c. Wakef.
19. For out of the heart come wicked reasonings. Wakef.
 For out of the heart proceed malicious contrivances. Camp.
- XVI. 3. Ye hypocrites, can ye judge from the face of the sky, and not from the signs of this season? Wakef.
18. Thou art named Rock. Camp.
 Thou art Peter, *which is by interpretation a rock*. I. V. New.
 Thou art *truly named* Peter. Wakef.
22. Then Peter took him up, and rebuked him. Wakef.
 Then Peter took him aside, &c. I. V. New.
23. Get thee hence, adversary, thou art an obstacle in my way. Camp.
28. The Son of man coming to his kingdom. Wakef.
 The Son of man enter upon his reign. Camp.
- XVII. 2. His garments became bright as snow. Wakef.
11. To consummate the whole, Elijah indeed must come first. Camp.
20. Because of your want of faith. Wakef.

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24. Doth not your teacher pay the didrachma? Camp.
Doth not your master pay the half shekel? I. V. New.
- XVIII. 3. Unless ye be changed. I. V. New. in marg. Camp.
Unless ye turn. New. Wakef.
6. Whosoever shall lead into sin one of these lowly disciples,
who believe in me. Wakef.
7. Woe unto the world because of snares: snares indeed there
must be: nevertheless woe to the ensnarer. Camp.
Alas! for the world, because of temptations, &c. Wakef.
Alas! for the world, from causes of offending, &c. I. V. New.
17. Acquaint the congregation with it. Camp.
Tell it to the congregation. I. V. New. in marg.
26. The servant therefore fell down on his knees before him.
Wakef.
Then the servant, throwing himself prostrate before his master.
Camp.
The servant therefore fell down, and did him obeisance. I. V.
New.
34. And his enraged master gave him up to the gaolers.
Wakef.
And his master was angry, and delivered him over to the gaol-
ers. I. V. New.
- XIX. 3. Is it lawful for a man to divorce his wife for any fault?
Wakef.
12. Whoso is able to endure it, let him endure it. Wakef.
Let him act this part who can act it. Camp.
14. For of those who resemble them is the kingdom of heaven.
Wakef.
17. Why askest thou me concerning good? I. V. New. in marg.
But, as thou wishest to go into life. Wakef.
21. As thou wishest to be perfect. Wakef.
25. What *rich man* then can be saved? Wakef.
- XX. 20. Prostrating herself. Camp.
Doing *him* obeisance. I. V. New.
Falling down before him. Wakef.
28. Even as the Son of man came not to be waited upon, but
to wait on *others*, &c. Wakef.
- XXI. 3. The master hath need of them. Wakef. I. V. New.
The master wanteth them. Camp.
8. Then the greater part of the multitude, &c. Wakef.
Now the greater part spread, &c. Camp.
29. Yet afterwards changed his mind. Wakef. New. I. V.
32. For John came to you, *who profess* to walk in righteous-
ness. Wakef.
For John came to you in the way of sanctity. Camp.
36. Again he sent other servants more respectable. Camp.
— more honourable. Wakef.

XXII. 9. Go ye therefore into the cross roads. Wakef.—the branches of the ways. I. V. New.

23. Sadducees—who say that there is no future life. Camp.

34. Now when the Pharisees heard that he had silenced the Sadducees, they came together for the same purpose as the Sadducees. Wakef. I. V.

— they were gathered together in the same place. New.

43. Why then doth David by the Spirit call him Lord? Wakef.

How then, &c. New. I. V.

How then doth David, speaking by inspiration, &c. Camp.

XXIII. 24. Blind guides! who strain your liquor, to avoid swallowing a gnat. Camp.

Who strain off. New. in marg. Who strain out a gnat. Wakef. New. I. V.

36. Verily I say unto you, All this *blood* will come upon this very generation. Wakef.

Verily I say unto you, All shall be charged upon this generation. Camp.

38. Behold! this temple will be left unto you desolate. Wakef.

Quickly shall your habitation be transformed into a desert. Camp.

Behold your habitation shall be left by you desolate. I. V. New.

XXIV. 2. Do ye gaze on all these things? Wakef.

3. Tell us when these things will be; and what will be the sign of thy coming, and of the end of the age. Wakef. I. V. New.—of the conclusion of this state. Camp.

12. The love of many of *my disciples* will become cold. Wakef.

20. And pray that your flight be not in rainy weather, nor in a sabbatical year. Wakef.

33. Know ye that *the Son of man* is near. New. I. V.

Know that he is near. Camp.

Know when ye see all these things that *he* is nigh. Wakef.

51. His portion with the perfidious. Camp. I. V.—the ungodly. Wakef.

XXV. 14. For the Son of man is like one, &c. Camp.

26. Malignant and slothful servant. Camp.

29. For to every one that hath *much*, *to him* shall be given, and he shall abound. I. V. New.

For to every one who hath *much*, abundance will be given. Wakef.

From him who hath little. Wakef. I. V. New.

45. Inasmuch as ye refused *it* to one of the least of these, ye refused it to me. Wakef.

XXVI. 12. For it is to embalm me that she hath poured this balsam on my body. Camp.

For she shed this ointment on my body to embalm me. Wakef.

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For in that she hath poured this ointment on my body, she hath done *it* for my embalming. I. V. New.

25. Rabbi, is it I? Jesus answered, It is. Camp.

Master, is it I? *Jesus* saith unto him, Thou hast said *truly*. New. I. V.

Master, is it I? He saith unto him, It is. Wakef.

26. Jesus took the loaf. Wakef. Camp.

And after blessing *God*. Wakef.

28. When he had given thanks *to God*. Wakef.

XXVI. 30. And after the hymn. Camp. When they had used a hymn. New. When they had recited a hymn. I. V. And after a hymn. Wakef.

36. Till I have been to pray yonder. Wakef.

41. Watch and pray that ye come not into *such* a trial. Wakef.

42. Oh my Father, if there be no exemption for me; if I must drink this cup. Camp.

If this cup cannot be removed from me, and I must drink it. Wakef.—but I must, &c. New.

45. Are ye still asleep, giving yourselves to rest? Wakef.

74. Then he began to wish curses upon himself, and to swear. Wakef.

XXVII. 5. He went away and strangled himself. Camp.

And after his departure he was choked with anguish. Wakef.

40. As thou art a Son of God. Wakef.

XXVIII. 6. He hath been raised. Wakef.

19. Go ye and make disciples of all nations, baptizing them into the name, &c. New. I. V.

20. I am with you always to the end of the age. New. I. V.—to the conclusion of the age. Wakef.—to the conclusion of this state. Camp.

PREMIERE INSCRIPTION du Voyage de FR. CAILLROU à l'Oasis de Thèbes.

“Possidonius Stratège,

“J’AI mis sous vos yeux les copies tant de la lettre qui m’a été écrite par le Seigneur Préfet que du décret qui l’accompagnait; afin qu’en ayant pris connaissance vous vous y conformassiez, et qu’on ne se permît rien de contraire aux dispositions qui y sont contenues.

“ Neuvième année du règne de Tibère Claude César Auguste, Empereur, 7^e jour de Mechir, Cnæus Lucilius Capiton à Possidonius, Stratège de l'Oasis de Thèbes :

“ J’ai rédigé un décret sur l’abus que se permettent des militaires en marche, que je vous envoie; et je veux qu’il soit porté à la connaissance de la nation en général et des individus en particulier, par une publication tant dans la ville métropolitaine de chaque Nome que dans chaque Bourg. Vous aurez soin, en conséquence, de le faire exposer en caractères clairs et ostensibles, afin que mes réglemens à ce sujet ne puissent être oubliés de qui que ce soit.—Cnæus Lucilius Capiton dit :

“ J’ai appris depuis longtems que des dépenses illégales et motivées sur de faux prétextes avaient lieu de la part de personnes en place, qui abusent de leur autorité, dans un esprit de rapine et d’audace; et récemment encore il m’a été rendu compte que dans la juridiction de Neut principalement des frais ont été portés en dépense par l’effet des chicanes de ceux qui étant en marche ont exigé, comme fournitures de consommation et de passage, des objets qui n’en font et n’en peuvent faire partie, et aussi au sujet des transports. C’est pourquoi je défends à tout soldat, cavalier, courrier de dépêches, centurion ou tribun, traversant les Nomes pour se rendre à leur destination, de rien prendre, ni d’exiger des moyens de transport, s’ils n’ont pas des réquisitions délivrées par moi, et que ces mêmes hommes reçoivent plus que le logement seulement quand ils sont en marche, et qu’ils n’exigent pas d’autres objets de fourniture que ce qui a été réglé par Maxime. S’il arrive que quelqu’un ait réellement donné ou porté en compte, comme l’ayant donné et qu’il le répartisse sur la communauté, ce qu’il ne lui était pas permis de requérir, je l’imposerai au décuple de ce dont il aura grévé le Nome.

“ Que les inspecteurs de l’Empereur, les inspecteurs de bourgs et de villages qui sont répandus dans chaque Nome, vérifient tout ce qui se dépense pour le Nome; et si quelque perception illégale ou toute autre injustice se découvre, qu’ils l’effacent des rôles, et que les percepteurs paient soixante deniers outre la restitution. Quant à ceux qui auront apuré des comptes dans les districts de la Thébaidé, qu’ils adressent à Basilide, affranchi de l’Empereur, le résultat de leur vérification ainsi que les percepteurs eux-mêmes; et si quelque chose a été faussement compté ou injustement prélevé, je le réglerai aussi bien que si l’on se fût adressé à moi directement.”

(1) Ποσειδάωνιος στρατηγός.

Τῆς πεμφθείσης μοι ὑπὸ τοῦ Κυρίου Ἡγεμόνος ἐ[πι]στολῆς σὺν τῷ

ὑποτεταγμένῳ προστά[γματι] τὰ ἀντίγραφα ὑμῖν ὑποτίταχα ἵνα εἰ-
δός[τε]ς αὐτοῖς ὁμ[ο]νοήτε καὶ μηδὲν ὑπενάντιον τοῖς προσ[ταχθεῖσι] τολ-
μάται[.]

Α. ἐν αὐτοῦ Τιβερίου Κλαυδίου Καίσαρος Σεβαστοῦ Αὐτοκράτορος
Μηχεῖρ Ζ. (2) [Γναῖος Λουκίλιος Κατί]των Ποσειδανίῳ στρατηγῷ
Ῥοσσεῶς [Θηβαῖδος].

[Τῆρ] τῆς πορε[υομένων] κα[κοιθημοσύνης] [δι]άταγμα [τοῦ]δε
ἔγραψα ὃ πέμψας [σοι] βούλομαι ἔλ[φ]θῃναι [καὶ] ἰδίᾳ διασα-
φῆσαι ἐν[τε] τῇ Μητροπόλει τοῦ Νομοῦ καὶ καθ' ἑκάστην πόλιν ὥστε
δεῖ σε αὐτὸ προθεῖναι σαφέσι καὶ εὐσήμοις [γράμμασι] κατὰδ' ἅλῳ ἵνα
μηδένι ἄμνημονῆται τὰ ὑπ' ἐμοῦ [σταθέντα].

(2) Γναῖος [Λ]ου[κί]λιος Κατίτων λέγει·

Καὶ πάλαι μὲν ἤκουόν τινες δαπάνας ἀδικούς καὶ παραλογη[σά]σας
ὑπὸ τῶν πλεονηκτικῶς καὶ ἀναιδῶς ταῖς ἐξουσίαις² αποχρωμένων γί-
νεσθαι, καὶ νῦν δὲ ἐν τῇ τῶν Νεουτῶν³ μάλιστα ἔγνω ὑποθέσει ὅτι
ἀναλίσκεται τι, διαδικάζοντων⁴ ἀδελῶς τῶν ἐπὶ ταῖς Πορείαις⁵ ὡς ὑπο-
κειμένα⁶ εἰς δαπάνας καὶ ξενίας αὐτῶν τὰ μήτε ὄντα μήτε ὀφείλοντα
εἶναι· ὁμοίως δὲ καὶ ἀγγραρίων (3) ὀνόματι. Διὸ κελεύω τοὺς διο-
δούντας διὰ τῶν νομῶν στρατιώτας καὶ ἱππεῖς καὶ στάτορας (4) καὶ
ἐκατοντάρχας⁷ καὶ χιλιάρχους (5) καὶ τοὺς ἀνθρώπους ἅπαντας μηδὲν
λαμβάνειν, μηδὲ ἀγγραρεύειν (3) εἰ μὴ τινες ἐμὰ δικλώματα (3) ἔχουσι·
καὶ τούτους δὲ στεγνὰ μόνον δέχεσθαι (6) τοὺς διερχομένους· ὑποκειμέ-
νον τε μηδὲνα μηδὲν πράττειν ἔξω τῶν ὑπὸ Μαξίμου σταθέντων. ἐὰν δὲ
τις δῶ, ἢ ὡς δεδομένον λογίσσεται, καὶ εἰσπράξῃ δημοσίᾳ· τοῦτον τὸ
δεκάπλουν ἐγὼ ἐκπράξω, οὐ αὐτὸς ἐπραξέ τὸν Νομόν. καὶ τῶν μηνύ-
σαντι τὸ τετραπλάσιον δάσω ἐκ τῆς τοῦ κατακριθέντος οὐσίας. Ὁ[ρ]ά-
σασαν βασιλικοὶ γραμματεῖς καὶ κωμογραμματεῖς καὶ τοπογραμ[μα]-
τεῖς αἱ εἰσι κατὰ Νομόν πάντα ὅσα δαπανᾶται ἐκ τοῦ Νομοῦ· εἴ τι δ'
ἄρ' ἀπο[π]έπρακται παραλόγως ἢ ἄλλο πᾶν ἀγραφ[ε]ῖ[σ]θαι ἀδικόν· οἱ
ἐκλογιστὰι X⁸ ἐξήκοντα ἐπιδόσαν. Οἱ δ' ἐπὶ τῆς Θηβαῖδος⁸ διατε-
τρανωκότες τὰ λογιστήρια, καὶ πρὸς βασιλεῖδην (7) τὸν Καίσαρος
ἀπελευθέρων τὰ ἐκ τοῦ λογιστηρίου καὶ τοὺς ἐκλογιστὰς πεμπέτωσαν,
Ὅ, τι ἂν⁹ παρὰ τὸ δίκαιον λελογευμένον ἢ πεπραγμένον ἦ, τοῦτο διορ-
θῶσμαι ὁμοίως.

(1) Ποσιδάνιος. La gravure présente ce nom écrit de la sorte,
mais à la huitième ligne on lit Ποσειδάνιος, qui est la véritable
orthographe de ce nom formé de Ποσειδαν.

¹ ΜΠΟΛΤΙΑΜΙΑΓΟΝΗΤΑΙ—ΜΗΔΕΝΙ ΑΜΝΗΜΟΝΗΤΑΙ

² ΕΞΟΥΣΙΑΙΣ—ΕΞΟΥΣΙΑΙΣ.

³ ΑΠΟΤΩΛΙ—ΝΕΟΥΤΩΝ.

⁴ ΔΙΑΔΡΑΖΟΝΤΩΝ ΔΙΑΔΙΚΑΖΟΝΤΩΝ.

⁵ ΧΡΕΙΑΙΣ—ΠΟΡΕΙΑΙΣ.

⁶ ΚΟΙΛΑΕΝΑ—ΚΕΙΜΕΝΑ.

⁷ ΣΚΑΤΟΑΤΧΧΑΣ—ΕΚΑΤΟΝΤΑΡΧΑΣ.

⁸ ΔΙΑΙΕΤΡΑΛΟΓΩΣΑ—ΔΙΑΤΕΤΡΑΝΩΚΟΤΕΣ.

⁹ ΟΘΑΝ—Ο,ΤΙΑΝ.

(2) *Γναῖος Λουκίλος Καπίτων*. La première ligne de la lettre n'a conservé que la dernière syllabe de *Καπίτων*; mais comme celle du décret fournit la plus grande partie des trois noms, je vais rendre compte des motifs de ma restitution. On lit dans la gravure *ΓΝΑΙΟΣ*. Ce prénom ne peut être que *ΓΝΑΙΟΣ*. *ΚΑΠΙΤΩΝ* est également bien écrit. Il reste donc le nom intermédiaire, ou de famille, à déterminer. La gravure offre une lacune dans le milieu, *ΟΤ...ΛΙΟΣ*; ce qui a donné à M. Letronne l'idée de lire *ΟΤΕΡΓΙΑΙΟΣ*. Je crois comme lui que la fin ne doit pas être autre que *ΛΙΟΣ*, que l'*ΟΤ* doit être respecté; mais ayant remarqué dans la copie du voyageur Anglois Edmonstone, publiée à Londres, en 1822, *Ιούλιος*, j'ai supposé qu'il avait aperçu une lettre effacée au commencement de ce nom; et comparant cela avec les noms des contemporains transmis par l'histoire, et ayant le surnom de Capiton, j'ai trouvé dans Tacite, livre IV. des Annales, chapitre 15, le passage suivant: "Apud patres tunc cuncta tractabantur, adeo ut procurator Asiæ Lucilius Capito, accusante provincia, causam dixerit, magna cum asseveratione principis, 'non se jus, nisi in servitia et pecunias familiares dedisse: quod si vim Prætoris usurpasset manibusque militum usus foret, spreta in eo mandata sua: audirent socios.' Ita reus, cognito negotio, damnatur." Ce même récit se retrouve, avec quelques changemens, dans Dion Cassius, livre LVII. § 23: τὸν Καπίωνα τὸν τὴν Ἀσίαν ἐπιτροπεύσαντα ἐς τὸ συνέδριον ἐσήγαγε, καὶ ἰγκαλῆσας αὐτῷ ὅτι στρατιώταις ἐχρήσατο, καὶ ἄλλα τινὰ ὡς καὶ ἀρχὴν ἔχων ἔπραξεν ἰφυγάδουσιν. La différence de ces deux versions consiste en ce que, d'après Tacite c'est le sénat seul qui condamna; dans Dion, c'est l'Empereur; en ce que Tacite n'indique pas la peine, et que Dion nomme l'exil. Quoi qu'il en soit, le délit était fort léger: il ne s'agit ni de concussion ni de cruauté, mais de ce que n'étant que simple procureur ou agent de l'Empereur, dans une province proconsulaire, c'est-à-dire, à la nomination du sénat, (vois Dion, liv. LIII. § 14.) il avait voulu usurper sur le pouvoir du proconsul. Dion dit qu'il avait été, et non qu'il était alors, procureur de l'Empereur, dans la province d'Asie, ἐπιτροπεύσαντα, ce qui expliquerait comment il serait devenu ensuite Préfet d'Egypte; puisque les procureurs de l'Empereur étaient pris parmi les chevaliers Romains ou les affranchis, (Dion LIII. 15.) et qu'Auguste, dans la crainte de compromettre son pouvoir, et vu l'importance dont était l'Egypte pour l'approvisionnement de Rome et de l'Italie, avait réglé qu'elle n'aurait pour administrateur qu'un chevalier Romain à sa nomination, sous le titre de Préfet; ce qui ne cessa

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de s'observer.¹ Or pour démontrer comment Lucilius, Préfet d'Égypte, en l'an neuf du règne de Tibère, 775 de Rome, 22 de J. C., a pu être condamné l'année suivante par le sénat, comme procureur antérieurement de la province d'Asie, c'est-à-dire, en l'an 776 de Rome, 23 de J. C., il faut se rappeler que Tibère, monté sur le trône en 767, au mois d'Août, a dû, suivant l'usage, compter une année à la fin de 767, ce qui porte la neuvième année, commencée en 775, et renvoie la condamnation de Lucilius par le sénat de Rome à la dixième de son règne. Cette succession de circonstances ne présente donc rien d'incompatible et se co-ordonne, à mon avis, de manière à pouvoir faire attribuer à Lucilius Capiton le décret que nous avons sous les yeux.

On doit de plus observer que la date se rapportant à la publication, et non au décret, le fait remonter à une époque antérieure peut-être d'un an, si l'on calcule la lenteur des communications d'Alexandrie avec les Oasis, le temps qu'il a fallu dans un lieu dépourvu d'ouvriers pour graver un assez long édit, et toutes les circonstances accessoires qui ont pu entraîner des retards.

(3) *δμῶς δὲ καὶ ἀγγαρίων ὄνοματι.* La signification première d'*angarie* est une réquisition de chevaux de route et de voitures de transport : voyez Saumaise de Fœnore Trapezitico, p. 275. Cette expression paraît venir des Perses, dans le vaste empire desquels, comme ensuite sous les Empereurs Romains, les courriers mettaient des chevaux en réquisition pour continuer leur marche. Pour exercer ce droit il fallait tenir de l'autorité compétente un écrit appelé dans le même tems *Diploma*, parcequ'il était tracé sur des tablettes (*codicilli*) destinées à inscrire ces réquisitions. Voyez liv. 12. du Code, le titre De Cursu Publico, Digest. liv. 45. tit. 1^{er}. loi 37, post initium. Pline le jeune, Epistol. liv. 10. ep. penultima : "Diplomate diebus et noctibus iter continuare." Ep. 14. Festinationem tabellarii diplomate adjuvi. Ce mot Grec se traduisait en Latin par *evectio*; Symmach. liv. 4. ep. 6. : "evectiones impetrasse me gaudeo."

(4) *στάτορας.* Ce nom, purement Latin, désigne une classe de subordonnés aux ordres des gouverneurs Romains dans les provinces, à-peu-près comme les licteurs; mais ces derniers avaient pour fonction spéciale d'accompagner le magistrat ou d'exécuter ses ordres dans le lieu même de sa résidence, tandis que les sta-

¹ Tacite, Annal. liv. xii. c. 60. et Hist. i. 11. *Ægyptum copiasque quibus coherceretur jam inde A. D. Augusto equites Romani obtinent loco regum.*

teurs étaient des courriers ou estafettes prêts à partir aussitôt qu'ils en recevaient l'ordre: "litteras a te mihi stator tuus reddidit Tarsi," Cic. ad diversos, 11. 17. initio; "ut ad te statores meos et lictores cum litteris mitterem," ibid. 19.; "stator prætorius," Inscript. de Gruter. p. 1031. n. 3.; "stator Augustorum," p. 600. n. 6.; "centuriæ statorum," p. 258. n. 8. Il faut rendre ce mot à Hesychius, v. στάτος.

(5) ἑκατοντάρχας καὶ χιλιάρχους. On peut s'étonner de voir deux terminaisons différentes à deux mots de même origine et de même composition qui se suivent immédiatement. Cette diversité n'a rien de contraire aux règles, et repose sur des exemples. Actus Apostol. c. 24. ὅταν Λύσιας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς. διαταξάμενός τε ἑκατοντάρχη τηρεῖσθαι Παῦλον.

(6) καὶ τούτους δὲ στέγγι μόνον δέχεσθαι. Ne pouvant s'appliquer qu'aux militaires en marche, dont il a été question dans le premier membre de phrase, force à prendre δέχεσθαι dans le sens passif; et quoique les exemples n'en soient pas communs, je ne vois pas comment on pourrait s'inscrire contre une pareille assertion. Le verbe Latin *accipere* se rend par la forme moyenne en Grec, mais *accipi* sera-t-il privé d'un équivalent que réclame impérieusement la nécessité du langage? Lorsqu'il s'agit de recevoir des objets inanimés, λαμβάνεσθαι suffit, mais pour des personnes il faut se servir du primitif δέχεσθαι, ou d'un de ses composés. On dit, στέγγι, ξενία ταῖς οἰκίαις δέχεσθαι, Demosth. περὶ παραπροσβείας; mais pour exprimer la même idée dans le sens passif quel autre verbe que δέχομαι peut-on employer? Thucydide offre une construction qui a avec celle-ci une ressemblance d'autant plus grande qu'il me paraît qu'on ne peut non plus prendre activement δέχεσθαι sans renverser la syntaxe de fond en comble, puisqu'il se rapporte au sujet du verbe, liv. 2. § 72. δεδιέναι (τοὺς πλαταιεῖς) καὶ περὶ τῇ πόλει, μὴ Λακεδαιμονίων ἀποχωρησάντων, Ἀθηναῖσι ἐλθόντες σφίσιν οὐκ ἐπιτρέπωσιν, ἢ Θηβαῖοι; ὡς ἑνορκοὶ ὄντες κατὰ τὸ ἀμφοτέρους δέχεσθαι, αὐθις σφῶν τὴν πόλιν πειράσσωσι καταλαβεῖν: ou que les Thébains, comme compris dans le serment en vertu duquel les deux partis devoient être reçus, tentassent de reprendre leur ville. Si l'on veut prendre δέχεσθαι activement, il faudra prendre incidemment κατὰ τὸ ἀμφοτέρους δέχεσθαι: d'après la condition de recevoir les deux partis. Hesychius, στεγανῆσαι· στέγγι ὑποδεχθῆναι. Ὑποδεχθῆναι est bien certainement passif, puisque la forme de l'aoriste n'a rien de commun entre le passif et le moyen; mais s'il existe un aoriste passif, comment les tems communs au passif et au moyen seraient-ils réprouvés? Je ne vois donc aucune raison pour changer la leçon du texte, tel que le représente la gravure avec beaucoup

de correction; ni de possibilité de prendre *δέχεσθαι* autrement que passivement. L'impersonal *ἠδύχεται* est encore une preuve de l'emploi de ce verbe comme passif.

(7) *Πρὸς Βασιλίδην τὸν Καίσαρος ἀπελεύθερον*. Ce Basilide, affranchi de l'Empereur, était vraisemblablement un *ἐπίτροπος*, procurator Cæsaris, en Egypte. Il est assez remarquable qu'on retrouve un Basilides Libertus en Egypte à l'époque où Vespasien s'y rendit pour aller de là à Rome, se faire reconnaître Empereur. Suetone, in Vespasiano § 7.: "Hic eum de firmitate imperii capturus auspiciis, ædem Serapidis, submotis omnibus, solus intrasset: ac propitiato multum Deo tandem se convertisset, verbenas coronasque et panificia, ut illic assolet Basilides Libertus obtulisse ei visus est, quem neque admissum a quocquam, et jam pridem propter nervorum valetudinem vix ingredi longæque abesse constabat."

Tacite, liv. 4. de l'Histoire, c. 82, raconte, avec quelque différence, ce même fait; et l'inscription que nous avons sous les yeux facilitera la correction de celui des deux auteurs que nous comparons, qui se trouve en faute par son opposition avec elle.

Historiar. liv. 4. c. 82. "Altior inde Vespasiano cupido adeundi sacra sedem (forte ædem: nempedei cujus de nomine et origine, ut infra refert Tacitus, ambigitur), ut super rebus imperii consuleret. Arcei templo cunctos jubet: atque ingressus intentusque numini, reapseit pone tergum e primoribus Ægyptiorum, nomine Basiliden; quem procul Alexandria plurium dierum itinere et ægro corpore detineri haud ignorabat. Percunctatur sacerdotes, num illo die Basilides templum inisset? percunctatur obvios num in urbe visus sit? denique, missis equitibus, explorat illo temporis momento octoginta millibus passuum abfuisse. Tunc divinam speciem et vim responsi ex nomine Basilidis interpretatus est."

Nous voyons dans l'un et l'autre récit un Basilide qui apparaît dans le temple où Vespasien s'était enfermé seul, quoiqu'il fut éloigné d'Alexandrie d'une distance de plus de 80 milles, et malade; ensorte que l'on augura que le Dieu n'avait produit cette vision que pour donner à entendre à Vespasien qu'il le destinait au trône, par la ressemblance de ce fantôme avec un homme appelé Basilide, diminutif du mot Roi, en Grec.

La seule différence qui soit entre les deux auteurs c'est que Suétone nomme Basilide affranchi (libertus) et Tacite, l'un des plus illustres parmi les Egyptiens (e primoribus Ægyptiorum). Lipse et Torrentius ont réformé Suétone d'après Tacite. Ernesti a défendu la leçon de Suétone en disant que Basilide était un affranchi de Vespasien. L'inscription prouve qu'il a raison, mais non pas complètement. Tâchons d'expliquer les deux

récite par elle. Le Basilide dont parle l'inscription est évidemment un procureur de l'Empereur, placé en Egypte pour percevoir les revenus de la couronne. Le contact habituel et la relation d'affaires qui existaient entre ces sortes d'individus et les Préfets étaient un motif suffisant de les charger de quelques détails de l'administration. Voilà pourquoi Capiton renvoie à ce Procureur fixé dans la Thébaïde la connaissance des contestations qui pourraient naître de l'examen des comptes des percepteurs de l'impôt, sauf à lui en référer. Maintenant voyons s'il se peut que le même Basilide, qui existait la neuvième ou la huitième année du règne de Tibère, fût celui dont il est mention dans les deux historiens à l'époque de l'avènement de Vespasien.

Nous avons vu, en parlant de Capiton, que la neuvième année du règne de Tibère répond à la 775^e de la fondation de Rome, 22^e de la naissance de J. C. L'année du séjour de Vespasien en Egypte est la 824^e de Rome, 71^e de J. C. Il y a donc entre l'une et l'autre quarante-neuf ans. Supposons même que ce soit quarante-neuf ans révolus, au lieu de la quarante-neuvième année ; rien ne s'oppose à ce que Basilide fût depuis peu de tems Procureur de l'Empereur en Egypte lors de la rédaction de ce décret, et qu'il n'y eût été envoyé jeune, c'est-à-dire, entre 20 et 30 ans. Il avait donc moins de 80 ans quand Vespasien le vit apparaître dans le temple, et l'état de santé dans lequel les deux auteurs s'accordent à le représenter convient parfaitement à l'âge que nous lui donnons. Quant à ce que de jeunes procureurs étaient envoyés nommément en Egypte, j'en déduis la preuve d'un passage de Suétone dans la Vie de Néron, § 35. : "Tuscum nutricis filium relegavit, quod in procuratione Ægypti balneis in adventum suum exstructis lavisset." Le fils de la nourrice de Néron ne pouvait être que fort jeune à quelque époque du règne de cet Empereur qu'il eût été envoyé comme son Procureur en Egypte. En effet, Néron monta sur le trône à 17 ans, en 54 de J. C. 807 de Rome, régna 13 ans et demi, par conséquent mourut en 68, 821, âgé de 30 ans et quelques mois. Donnant deux ou trois années de plus si l'on veut à Tuscus, mais lui en retranchant aussi quelques-unes pour le tems présumé écoulé entre sa destitution et la mort de Néron, on trouvera qu'il pouvait avoir au plus trente ans, et vraisemblablement moins, lorsqu'il quitta l'Egypte, où il avait été plus ou moins de tems Procureur de l'Empereur.

De toute cette discussion l'on doit conclure en faveur du texte de Suétone, que c'est à tort que Torrentius et Lipse retranchent le mot *libertus* ajouté au nom de Basilide ; que cette dénomination peut fort bien se concilier avec ce qu'en dit Tacite, qu'il

était (e primoribus Ægyptiorum) un des hommes les plus qualifiés de l'Egypte, parce qu'en effet un homme chargé pendant un demi-siècle de l'administration, partielle à la vérité, mais toujours considérable, des revenus des Empereurs en Egypte, la plus riche de toutes les provinces, n'était pas un homme sans importance ; surtout dans un siècle où les affranchis, comme sous Claude et Néron, avaient été plus puissans que les Consuls. Enfin si l'on ne peut concilier les deux idées, c'est Tacite qu'il faut corriger, et lire, au lieu de "e primoribus," "e procuratoribus Ægyptiorum." On ne doit pas douter, en effet, qu'il n'y en eût plusieurs dans une même province, lorsque le besoin le réclamait.

(8) La conformité d'objet de ce décret avec un autre publié par Burckhardt, dans son Voyage de Syrie, et inséré par M. Letronne dans l'Appendice à des Recherches sur l'Histoire de l'Egypte sous les Grecs et les Romains, me détermine à l'ajouter ici, comme un nouveau commentaire au premier, dont il confirmera le sens tel que je l'ai interprété :

Ἰούλιος Σατουρνῖνος Φανησίοις Μητροκωμία τοῦ Τράχωνος Χαιρεῖν.
Ἐάν τις ἐπιδημήσῃ βιαίως στρατιώτης ἢ καὶ ἰδιώτης ἐπιστείλαντές μοι ἐκδικήσεσθε¹ οὔτε γὰρ οὖν εἰσφορὰν τινα ὀφείλετε τοῖς ξένοις, καὶ ξενῶνα ἔχοντες οὐ δύνασθε ἀναγκασθῆναι δέξασθαι ταῖς οἰκίαις τοῦς ξένους.

Ταῦτά μου τὰ γράμματα ἐν προδήλῳ τῆς Μητροκωμίας ὑμῶν χωρίῳ πρόβετε, μή τις ὡς ἀγνόησας ἀπολογήσῃται.

Traduction.

"Junius Saturninus aux habitans de Phæna, capitale du pays de Trachon, salut.

"Si quelque militaire ou employé civil traversant votre territoire se livrait à des actes de violence, aussitôt que vous me l'aurez écrit, je vous ferai rendre justice ; car bien loin de devoir des contributions aux troupes de passage, vous ne pouvez même être contraints à leur donner le logement, puisque vous avez une caserne pour les recevoir.

"Placez dans un lieu apparent de votre capitale ce rescrit que je vous adresse, afin que personne ne puisse s'excuser sous prétexte de l'avoir ignoré."

ἸΟΥΛΙΟΣ ΚΑΤΟΡΠΥΝΟΣ, qui adresse aux habitans du bourg de Phæna dans la Trachonitide, le décret conservateur de leurs privilèges, m'a paru mériter quelques recherches sous le rapport historique, afin de déterminer l'époque du décret, le personnage qui l'a rendu, et le peuple auquel il s'adresse.

J'ai d'abord suspecté le nom de *Ἰούλιος*, que l'illustration du Dictateur a rendu si commun qu'il vient d'abord à la pensée, et qu'on a cru le lire dès que quelques lettres semblaient l'indiquer; quoiqu'en effet dans les provinces nouvellement conquises, telles que la Gaule, où il se représente souvent, on puisse expliquer cet usage par le défaut de noms empruntés du Latin de ses premiers habitans. On ne croira pas que les magistrats Romains aient abdiqué leurs noms anciens et transmis héréditairement, pour usurper celui du chef des Empereurs, tel que l'aurait fait ici Saturninus, Gouverneur d'une province Romaine. La première correction qui me soit venue en pensée a été de lire *Ἰούνιος*: elle n'exige que la supposition d'une ligne perpendiculaire ajoutée au λ et d'appui sur l'existence d'un Junius Saturninus, nommé par Suétone dans la Vie d'Auguste, § 27: "Junius Saturninus hoc tradit amplius." C'est donc un historien dont Suétone invoque le témoignage; mais cette correction n'étant fondée sur aucun fait historique, j'ai cru utile de recourir à des autorités plus graves. Un Saturninus, gouverneur de Syrie, d'où relevait la Trachonitide, est nommé par l'historien Joseph dans ses Antiquités Judaïques, à plusieurs reprises. Faisons le connaître, d'après la traduction d'Arnaud d'Andilly, liv. 16. chap. 13. Il s'agit précisément de la Trachonitide. (Havercamp, liv. 16. c. 9.) "Hérode-le-Grand, dans la vue de purger le pays des voleurs qui s'y réfugiaient, entra dans la Trachonite et tua tous ceux de ces voleurs qu'il put rencontrer. Les autres en furent si irrités qu'il n'est point de périls qu'ils ne méprisassent pour entrer dans ses états et les ravager. Hérode s'adressa à Saturninus et Volumnius, établis par Auguste gouverneur dans ces provinces,¹ pour les prier de les châtier."

(Havercamp, *ibidem*, chap. 14.) "Alors Hérode, du consentement de Saturninus et Volumnius, poursuivant ses adversaires, entra avec une armée dans l'Arabie."

(Haverc. l. 11. chap. 17.) "Hérode ayant fait amener ses fils devant l'assemblée à Berite (Alexandre et Aristobule, qu'il avait eus de Marianne) pour leur permettre de se justifier, elle lui

¹ Saturninus étoit Proconsul de Syrie, et Volumnius seulement Procureur de l'Empereur. V. Norisii *Cenotaphia Pisana*, p. 206.

confirma le pouvoir qu'Auguste lui avait donné de disposer d'eux comme il le voudrait. Saturnin, qui avait été Copsul et qui avait occupé des emplois fort honorables, opina le premier avec beaucoup de modération, &c. Les trois fils de Saturninus, qui lui servaient de lieutenans, opinèrent comme lui."

(Haverc. l. 17. c. 2.) "Hérode, pour établir une entière sûreté dans la Trachonite, fortifia un village qui était au milieu du pays, (probablement Phæna); le rendit aussi grand qu'une ville, et y mit une garnison. Ayant appris qu'un Juif, nommé Zamaris, venu de Babylone avec 500 cavaliers, s'était établi, par la permission de Saturnin, gouverneur de Syrie, dans un château nommé Valathe, proche d'Antioche, il le fit venir, &c."

(Haverc. l. 3. c. 4.) "Hérode envoya à Saturnin, qui les fit conduire à Rome pour faire leur procès, deux Arabes qui étaient venus près de lui pour le faire assassiner."

(Haverc. l. 5. c. 7.) "Antipater arrive à Jérusalem en même tems que Quintilius Varus, qui avait succédé à Saturnin dans le gouvernement de Syrie."

De cette suite de passages il résulte incontestablement que Saturninus fut gouverneur de Syrie avant Quintilius Varus, qui fut précédemment Consul. Son consulat et son gouvernement de Syrie sont encore mentionnés par d'autres auteurs. Ces mêmes écrivains nous font connaître son nom, qui n'est ni Julius ni Junius, mais bien Sentius. Velleius Paterculus libro 2, c. 77. "Quæ res (Pompeii junioris induciæ) et alios clarissimos viros et Neronem Claudium, et M. Silanum, Sentiumque Saturninum . . . restituit reipublicæ." Ibidem, c. 92. "Præclarum excellentis viri factum C. Sentii Saturnini, circa ea tempora consulis, ne fraudetur memoria. Aberat in ordinandis Asiæ Orientisque rebus Cæsar, circumferens terrarum orbi præsentia suæ pacis suæ bona. Tum Sentius forte et solus, et absente Cæsare, eos, cum alia, prisca severitate summaque constantia, vetere consulum more ac severitate gessisset, protraxisset publicanorum fraudes, punisset avaritiam, regessisset in ærarium pecunias publicas, tum in comitiis habendis præcipuum egit consulem."

Le même, c. 105. "Cum omnem partem asperrimi et periculosissimi belli Cæsar vindicaret; in iis, quæ minoris erant discriminis, Sentium Saturninum, qui tum legatus patris ejus in Germania fuerat, præfecisset; virum multiplicem in virtutibus, gnævum, agilem, providum, militariumque officiorum patientem ac peritum pariter; sed eundem, ubi negotia fecissent locum otio, liberaliter lauteque eo abutentem; ita tamen, ut enim splendidum ac hilarem potius, quam luxuriosum aut desidem diceres. De cujus viri claro celebrique consulatu prædiximus."

Il en est encore question aux chapitres 109 et 110.

Le consulat de Sentius Saturninus est marqué dans les fastes consulaires à l'an de Rome 734 ou 735.

Quant aux fonctions de gouverneur de Syrie, Tertullien en parle dans son traité contre Marcion, liv. 4. c. 19. et lui attribue le recensement de population, ordonné par Auguste, et qui fut cause du déplacement de Joseph et de Marie de Nasareth pour se rendre à Bethleem, où naquit N. S. : en cela il diffère de St. Luc, qui, au ch. 2. de son Evangile, l'attribue à Cyrinus, c'est-à-dire, P. Sulpicius Quirinus. Tertullien fait ainsi remonter à cinq ans avant la naissance de N. S. l'époque de ce recensement, puisqu'il paraît constant que c'est en 747 que Quintilius Varus remplaça dans le gouvernement de Syrie Sentius Saturninus, et que N. S. ne naquit que l'an 752 de Rome ; mais cette différence chronologique peut s'expliquer par la durée de l'opération ; d'ailleurs les diversités de ce genre sont communes en chronologie, et ce n'est pas ici le lieu d'en traiter. Il suffit de reconnaître comme incontestable le gouvernement de Syrie confié à C. Sentius Saturninus, de 740 environ à 747 de Rome, et que pendant ce tems les habitans de la Trachonitide l'occupèrent, conjointement avec Hérode, pour rétablir l'ordre parmi eux ; ce qui vraisemblablement donna lieu à l'ordonnance que je lui attribue en changeant le nom de Julius en Sentius. Peut-être ce changement doit-il s'étendre jusqu'au texte de Suétone par la réforme de Junius qu'on y lit jusqu'à présent. Néanmoins il serait peu fondé pour ce dernier, puisque rien ne prouve l'identité des deux Saturninus, qui au contraire me semble évidente entre celui qui est nommé, par les historiens, comme gouverneur de Syrie et l'auteur du décret qui nous occupe.

Μητροκαμία τοῦ Τράχωνος. L'emploi de *μητροκαμία* dans cette inscription fixe, à ce qu'il me semble, la manière dont on doit suppléer une abbréviation dans une médaille que cite Tollius in *Epistolis Itinerariis*, Amsterd. in 4°. 1700. *epistolæ 2dæ initio*. On y lit *ANTIOXEΩΝ. ΜΗΤΡΟΚ.* C'est une médaille de Hostilianus. *Μητροκολωνία*, que propose Henninius dans ses observations, n'est point un mot Grec.

Δέξασθαι ταῖς οἰκίαις, remplacé dans la leçon de M. Letronne par *δέξασθαι παρ' οἰκίας*, doit être conservé d'après l'autorité de Demosthène *περὶ Παραπρεσβείας*, § 425.

Φίλιππον θαυμάζουσι, καὶ χαλαροῦν ἰστάσι, καὶ τὸ τελευταῖον, ἂν εἰς Πελοπόννησον ἦ, δέχισθαι ταῖς πόλεσιν εἰσιν ἐψηρισμένοι.

BELZONI'S EGYPTIAN TOMB;

Proving that it was a Serapeum, dedicated to the funeral mysteries of Serapis by Sesostris the Great.

It is a mortifying reflection, that the magnificent excavation dis-entombed from the silence of thirty centuries by the skill of the late unfortunate Belzoni, should have attracted so little of profitable public notice, while exhibitions of transitory interest have drawn crowds to their survey. The artist, the antiquary, the scholar, the philosopher, and the historian, cannot, without impugning their title to the dignified appellations they assume, neglect the earliest monuments of the sciences and arts; records which appear to connect the first and the last races of mankind; which elucidate the theology and history of the earliest ages.

It has been the fashion to consider this excavation a tomb: our opinion is that it was a serapeum or cavern temple, devoted to the funeral mysteries of Apis; and sepulchral only in a secondary point of view; for in such structures, the founder and, sometimes, his family were occasionally allowed to be intombed. In this point of view, it may be considered as much a palace as a tomb, such as was that of Osymandes, which in several particulars, especially in the consecutive arrangement and appropriation of the chambers,¹ it resembles. As this is a view of the subject as important as it is novel, I shall not waste time by a prefatory detail of the various chambers it contains; but bear the reader at once *in medias res*.

It is certain that there were rocks in various parts of the world hewn into winding passages and chambers, for the celebration of religious rites and mysterious trials of a funereal nature, connected apparently with the primitive religion of mankind; and that they exist to this day in Persia, in India, in Greece, in Syria, in Ethiopia, and in Italy. These excavations were generally characterised like this, by a sloping descent, a pit or well, a double entrance, one concealed; and a sacred coffer or cymba. These characteristics were necessary to the celebration of the secret rites, according to the extant records which describe them. We have indeed, a scriptural description of a serapeum (if I may so term it) of Adonis, the Lord Osiris of Syria, which strikingly corroborates the truth of the view above taken. (See Ezekiel, Chap. 8.)

In the passage above referred to, the number of "*twenty-five men*" is remarkable. It was the amount of the cycle of years at the end of which the priests entered the serapeum,

¹ Diodorus Siculus.

for the purpose of secretly drowning and entombing Apis. For the fact of the periodical performance of this rite, and of the place wherein it was performed, we have good authority,—that of Pausanias. He informs us, that “that there were secret caverns in which APIS WAS EMBALMED—WHICH NO STRANGER EVER APPROACHED—WHICH THE PRIESTS THEMSELVES NEVER ENTERED BUT ON THAT OCCASION, AND WHICH BELONGED TO AN ANCIENT TEMPLE OF SERAPIS.” Can it be doubted after this, that the splendid room, called the saloon, was devoted to the rites of Apis, WHEN THE REMNANT OF AN EMBALMED APIS was actually found there; and when the BULL APIS, is almost the only, certainly, the ONLY PROMINENT FIGURE represented there?

The mysteries of Apis were diffused over the greatest part of the ancient world, in which the image of a minotaur or man bull, appears to have been an emblem of the primitive state of man—perhaps his antediluvian condition, when the year began with Taurus. The relics of this superstition are still preserved in India and Japan; the rites connected with it were of a subterranean, sepulchral, and, most probably, sanguinary character. The word *Serapis* means the *tomb of Apis*, or rather the Sun, (of which the zodiacal bull was one emblem) *in inferis*.

The galleries, the chambers, the stair cases are all well calculated for the performance of the initiatory rite. The well is not less admirably calculated for the severest trials of the initiate, one of which consisted of an ascent by a “sidereal ladder”¹ of seven steps; another being suspended over a pit by cords or concealed machinery. Again, the descent of 300 feet, beneath the sarcophagus, and terminating, as Belzoni intimates, in a SECRET ENTRANCE known only to THE PRIESTS beyond the Libyan hills, was evidently intended for a priestly juggle. Even the bats, which Homer describes as the frequenters of the “oracular cells,”² were to be found here; nor could a descent to Hades—*facilis descensus Averni*—be better symbolised than by that dark, sloping, and dreary passage, communicating probably with “the pit,” (synonymous with Hell among Egyptians as well as Jews) on one side, and the subterranean Necropolis of Thebes, or hanging gardens (the earliest Elysium,) of the Libyan hills, on the other. The splendid saloon, its six-pillared vestibule, and bold proscenium expanding like a theatre, were equally well calculated for the dramatic pageants and sublime delusions exhibited in that portion of the structure devoted to the mysteries, which was called the theatre. The lateral and ulterior chambers were equally well calculated for the retiring rooms of the actors; and the magnificent alabaster sarcophagus for the concluding and crowning rite.

¹ Maurice's Indian Antiquities.

² Odyssey, 22d book.

A detail of the pictures and symbols in this extraordinary excavation will, we feel assured, corroborate the view we have taken. And first, the fact of the excavation being dedicated to Serapis, is proved by the repeated representations of that deity throughout the intire structure. In processions and assemblages of deities he is the central or terminating object. On many occasions, he is depicted as a column with a human head. The eyes of the head of the column are depicted in a certain mystical fashion, having a scroll and a perpendicular line attached to it. An eye is frequently seen represented so in the midst of a circle among the hieroglyphics. As 'weeping and lamenting for the dead,' was one of the rites common to all the funereal mysteries, it is not improbable that it means, as Dr. Young has stated, an *eye weeping*; though we should rather have expected to have found *weeping* expressed, as in the modern Chinese hieroglyphic, by an *eye* and the symbol of *water*.

The serapean column, so distinguished, Dr. Young has called *STABILITY*: but when or where was such a deity heard of in Egypt? That Sérapis in his capacity of guardian and measurer of the Nile, was portrayed as a column, there can be no doubt. But in fact no collateral evidence is wanting to identify his image wherever it appears throughout the tomb.

In the hall of four pillars, immediately after the well, he is represented seated with his usual green mask, implying death, and in the white dress used in the funereal rites of initiation. His feet are swathed also, which was one of those rites, and it is, moreover, a known mark of Harpocrates and Serapis, both signifying the *Sol inferus*, or sun in the winter months. He also grasps his peculiar symbols of final judgment of the dead as Pluto or Lord of the lower hemisphere—the pastoral crook implying *to gather*; and the flail to *separate*. From his tricapital capacity, it is known that the combined functions of the three infernal judges is derived. In one part of the excavation, he is depicted as a human-headed column, supported and placed on its pedestal by the hero-founder of the serapeum; in others, he appears standing with swathed feet, and furnished with wings; again, as a pillar with a human head crowned with four capitals, and still grasping the flail and crook; in another instance, as standing beside a Nilometer, and holding in his hand a plummet of judgment; equivalent to the scales, which he holds on some of the early Zodiacs. He was, we know from various medals, represented as a vase with three heads of animals; numerous instances of the funereal cynocephalic vases occur in the excavation. Hollow vases of the kind were found in the room of couches, the most conspicuous decoration of which is the figure of Serapis on a column. His attending priests, in the Eleusinian rites, as Pluto, as well as in the Egyptian rites as Serapis, bore the marks of four animals devoted to him; the first

was a lion; the second, a hawk; the third, a dog; and the fourth, a man. These figures agree with the Jewish Cherubim; they constituted the original Cerberus, another emblem dedicated to Pluto or Serapis; for Cerberus was supposed to "guard the way" of the Elysian fields, and was placed at the gate of Pluto's pagan Eden at Molossus, as the way of Paradise was guarded by the "fiery sword" of the Jewish Cherubim.

Having thus shown to whom this magnificent excavation was dedicated, it appears an appropriately consecutive inquiry, to demonstrate by whom it was so dedicated. And here one circumstance is very obvious: viz. the picture of the hero or royal founder of the serapeum appears as often in all parts of the serapeum as the deity to whom it was devoted, and always in the same relative position towards each other;—the hero as supporting, the deity as supported; the hero as introduced, the deity as receiving; the hero as initiated and apotheosised, the deity as consummating the initiation and apotheosis.

As regularly as he appears, two heraldic shields appear above his head, containing, on the principles of modern heraldry, the paternal designation on the right, and the pictural name of the founder on the left. The latter has baffled all the expounders, including the indefatigable Champollion; for the original interpretation of Psammis has been given up. For our parts, we do not hesitate to state our full conviction that the heroking, who founded and dedicated the serapeum, and was probably entombed within its sacred precincts, was Sesostris the Great, called Ramesses Sethon in the Chronicles. The paternal shield consists of the same characters as Mr. Salt has lately assigned to the name of Amenophis or Memnon. Now Sethon Ramesses was the son or grandson of Memnon, and stands next in succession to him in the Chronicles. The inference is singularly confirmed by the relative position of the same Phonetic names on Mr. Banks' Table of Abydos. It is true that the Phonetic characters composing the name—viz. an *orb*, a *battlement*, and the *seated figure of Ptha* will not produce the name of Sethon, unless the figures belong to an earlier class of letters having Chaldean or other sounds, as may be not unjustly suspected; but they compose his name, Rama or Ramesses, the article Phi, *the*, indicated by Ptha, being in other instances expletively introduced; and if the seated figure be Isis, as we suspect, instead of Ptha, which is Mr. Salt's exposition, nothing is in fact wanting.

We need not say, considering this view of the subject, with what propriety the procession of captive Ethiopians, Persians, and Syrians, or probably Jews, was introduced as an embellishment of an excavation, recording his exploits and apotheosis.

To enter into a systematic explanation of the series of symbols employed in this magnificent work, would fill a volume; indeed

several of the detached symbols (among which we may instance the eagle over the head of the apotheosized hero, and on the ceiling of the entrance) would furnish materials for a separate treatise. All that is requisite, is succinctly to advert to such of the symbols, as complete the proof necessary for the establishment of the theory advocated in this paper. Any further disquisition would exceed our limits.

On both walls of the corridor 37 feet in length, leading to the pit, are painted the funeral processions of which the lower mysteries were composed, and the boat of Charon or Baris, which conveyed the dead over the Egyptian Styx. These are accompanied by other funeral processions, in which the sarcophagus is represented in the act of being taken into the cavern. The corridor conducts to the gulf, where probably some trial of fire and water awaited the initiate, and round which the assembled gods of Egypt are depicted, as if to sit in judgment upon him, and to receive or reject him. It is remarkable that *three black rams*, which Ulysses sacrificed at the mouth of a similar pit, are portrayed at its entry. The black dogs of death are twice represented seated on the steps of the stair cases, in the line of the initiated hero's advance. In one instance they are changed for two serpents. As the hero-king approaches the consummation of the mystic rite, he is received by Isis, and clothed, as was the case at Eleusis, in a new garment : and he is subsequently introduced to a sitting figure of Serapis, (as king of the mysteries, swathed and clothed in the white garment of initiation,) by Osiris, and Butis. In the *Hall of Beauties*, he is represented as wedded to Nephe, the celestial Venus, and he is finally depicted as crowned and enthroned, with an eagle, the emblem of an apotheosis, over his head, and a golden sceptre in his hand. Symbols employed in the mysteries appear on all sides of the walls, from the entrance gate to the magnificent theatre, in which the triumph of the mysta was probably announced, and celebrated by the loud acclaim of the assembled hierocracy of Thebes :—priestesses of Osiris Bacchus in leopard skins with serpent wands—priests bearing the convolved folds of the great serpent of eternity—the *mystica vannus Iacchi*—the two pomegranates of good and evil—lustral spargefactations—the presentation of the thigh of Apis, as a symbol of the "*good lot*," (it was so called) which the mysta was entitled to share—the figure of Demogorgon's head—the figure of the recumbent mysta drawn through a hole in the wall with his feet foremost, by means of several cords applied to various parts of his body—the repeated appearance of the four actors of the mysteries—the Thalassion or nuptial chamber, (called by Belzoni, the room of couches) which was a peculiar and well ascertained appendage of the rites of Apis and Adonis—the funeral couches and vases beneath them—and finally, the mystic ark or coffer itself, covered

with representations of the upper and lower mysteries. To these evidences should be added, the singular symbols seen on the first stair case of the excavation, leading to the mouth of the pit. The latter in an extraordinary manner identify the descending passage, with the *facilis descensus Averni* of Virgil's sixth Eneid. On each side of the stair case, are two parallel recesses, as if intended for "*Cubilia*," and the walls within them are painted with the figures to which we refer. They are such as might naturally be expected in the vestibule of the palace of Hades, and the initiate here perhaps was surrounded by similar fearful spectres to those which, among several Egyptian symbols, such as harpies, gorgons, sirens, and chimeras, the Roman Poet has introduced :

*Vestibulum ante ipsum, primisque in faucibus Orci
Luctus et ultrices posuere cubilia Curæ :
Pallentes habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, et turpis Egestas,
Terribiles visu formæ : Letumque, Laborque.*

Now among the figures depicted above the *cubilia*, most of those in Virgil's description may be recognised and identified—*Luctus*, weeping a fountain of tears from his head; *War*, portrayed as a fountain of blood; *Senectus*, leaning on a staff, reminds us of the Sphinx's riddle; a black dog symbolises the presentiment of Evil or *Anxiety*. There is *Fear*, represented by a black human victim flying from the executioner; *Death*, portrayed by the same victim bound to a stake and decapitated; *Atlas* or *Labor* appears bearing a globe; and *Letum*, a Gorgon form—*terribilis visu forma*,—is characterised as a tall human spectre, clothed in a black pall, and with the head of a beetle.

*In Nuptias MAXIMILIANI Principis Saxonie et
LUDOVICÆ Principis Lucæ mense Nov. A. D.
MDCCCXXV. Academia Lipsiensis. AUCTORE GOD.
HERMANNO. Lipsiæ.*

ACCIPERE verba boni præsaga novis hymenæis,
MAXIMILIANE, dulce Saxonum decus,
Quæ Pietas et Amor puro concorditer ore
Hac auspicata luce rite nuncupant.
Nam cui nobilium proles generosa parentum
Dilecta fidi ducitur consors tori,

Huic blandum risit placido Spes pronuba vultu,
 Et conjugalem Faustitas præfert facem.
 Est aliquid, proavis ab regibus esse creatum
 Jungique fortes et bonos connubiis.
 Nam parilis parili generatur stirpe propago,
 Et pertinaci noscitur sanguis nota
 Antiquo heroum de sanguine derivatus,
 Non vanus altæ sponsor indolis, neque
 Degeneres magnis nutrit natalibus ignes,
 Sed spirat idem pectorum servens calor,
 Factaque majorum factis æquare nepotes
 Discunt, avitas æmulantes glorias.
 Tale Tuo fulget Tyrrheni ab littore ponti,
 MAXIMILIANE, sidus exortum toro,
 Qua priscos fama est Etruscorum Lucumones
 Lucæ superba condidisse mœnia,
 Quam non vicini Ligures, Romæve colonus,
 Non barbarorum vis Gothorum perdidit,
 Non Narses iterum Romano milite captam
 Delevit, aut Mars Langobardorum ferus,
 Namque erat in fatis, ut in illis arcibus olim
 Hispanicorum degeret regum genus,
 Unde propagaretur amabile germen amœnis
 Longinquum ad Albim Saxonum convallibus.
 Quare ubi post varios casus numerosaque bella
 Lucæ resurgens libero virtus pede
 Constitit, et sævi sine cæco robore ferri
 Regni novavit jura et imperi modum,
 Multi illa ante Italas urbs fertur nominis urbes,
 Invisa nulli, nec magis cuiquam invidens,
 Ipsa suis contenta opibus, pietatis amica,
 Nutrix bonarum et alma mater artium.
 Illa ergo patria venienti fausta precamur
 SPONSÆ, bonoque PRINCIPI SPONSO simul.
 Vivite felices, et, qui Vos fœdere junxit,
 Amoris exoptata ferte præmia.
 Vivite felices, et divite Copia cornu
 VESTRÆ sequatur fida fortunæ comes,
 Quo populus, quo VESTRA DŌMUS, celsique PROPINQUI,
 Ipsumque REGIS gaudeat sanctum caput,
 REGIS grandævi, quo non aut justior umquam,
 Aut vixit æque civibus carus suis.
 O utinam hanc animam seros tueatur in annos
 Piis adorantum annuens votis Deus,

Hanc animam, quæ præsidium est columenque salusque
Et ævum in omne gloria ingens Saxonum.

FAUSTAM NAVIGATIONEM

*Regis Augustissimi et Potentissimi FRIDERICI
GUILIELMI III., quum, universo populo acclamante,
navi vaporibus acta Bonnam præterveheretur D. XIV.
Sept. carmine celebrat, simulque rectoratus et ma-
gistratus academici in Universitate Regia Borus-
sica Rhenana annuam instaurationem A. D. XVIII.
Oct. MDCCCXXV. H. XI. in Aula Vicaria Academica
solemniter peragendam indicit AUGUSTUS GUILIEL-
MUS A SCHLEGEL, Univ. Rhen. H. T. Rector.*

VERTICE turrigero labentibus imminet undis
Rupes : a sævo dicta dracone fuit.
Hic molli in ripa sunt grata cubilia Rheno,
Antra levi topho tectaque pumicibus.
Hic juvat æstivos grandævum ducere somnos,
Dum mulcet colles aura racemiferos.
At subito attonitus divum caput extulit antro,
Prospiciensque altis infit arundinibus :
Quis fragor insuetas aures ferit ? An mea regna
Invasit salsi trux pelagi dominus ?
Intumuit fluctus pulsu strepituque rotarum,
Et longe spumant æquora vorticibus :
Delphinas curru seu junxerit Amphitrite,
Dorso qui pando subsiliunt agiles ;
Seu Neptunus equos immissis pellat habenis,
Calcantes rorem pinnigeris pedibus,
Num vidi ? an fallor ? Non ludens bellua ponti,
Non traxere istam quadrupedesve ratem.
Nec malum erigit hæc, nec pandit carbasa ventis,
Nec ruit æquali cærula remigio,
Currit sponte sua, motoque volubilis orbe,
Ceum ficta ingenio machina Dædaleo.
Cerno at enim fumos, alte volitante favilla :
Forte refudit aquas Mulciber igne suo.

Quod genus heroum est, cui tot miracula parent ?
 Quod tantis Divûm navigat auspiciis ?
 Jam vultum agnosco propius, venerorque benignum.
 Salve, REX ! Quanto gloriôr hospitio !
 Nec non Magnanimum circumstetit aurea proles.
 Hæc navis regni spemque decusque vehit.
 Tu meruisti armis, ferrer ne Gallicus amnis ;
 Te volvam fluctus vindice Teutonicos.
 Ille ego, Romanis olim qui claustra triumphis
 Objecit, heu ! nuper qualia passus eram !
 Liber et oblitus, secura pace, laborum,
 Nunc Bacchi et Cereris munera læta colo.
 At vos, connubio junctæ, mea gaudia, Nymphæ,
 Fraternique amnes, huc, agite ! ita simul.
 Jam celebrate choros, umbracula texite fronde,
 Funibus et proram nectite pampineis,
 Principis et Genio puros libate liquores,
 Implete et succis pocula nobilibus.
 Vos, AUGUSTA COHORT, ne spernite dona Lyæi,
 Queis septemgeminus Nilus et ipse caret.
 Cur Pactoli equidem invidiam Phasisque fluentis ?
 His quoque gurgitibus dives arena micat.
 Cunctis præ fluviis attollam cornua Rhenus,
 Si tibi sat placui, REX, PATRIÆQUE PATER !

LITERARY INTELLIGENCE.

LATELY PUBLISHED.

The Delphin and Variorum Classics, Nos. LXXX. to LXXXIV., containing *Quintus Curtius*, *Dictys Cretensis*, &c. *Pompeius Festus* and *Suetonius*. Pr. 1l. 1s. per No.—Large paper, double. Present Subscription, 983.

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Schrevelius' Greek Lexicon, translated into English. In this edition the Latin significations, &c. have been rendered into English, the quantities carefully marked, and about 3000 new words added. It forms a valuable Greek and English Lexicon. 1 vol. 8vo. 16s. 6d. bds.

The present Edition of SCHREVELIUS' Lexicon, which has for so long a period facilitated the labors and promoted the knowledge of Greek students, comes recommended to the notice of the juvenile reader by having the explanations in *our own tongue*. The plan of introducing into School Books plain English for bald Latin, in the interpretations of Greek words, has within these few years been sanctioned by many most respectable teachers of youth, and we trust that a plan so founded in common sense, useful alike to the instructor and the pupil, will be universally adopted.

Great care has been taken to make the translation as correct as possible, and though we profess not to claim the merit of universal accuracy, yet we venture to hope that the mistakes, which we have committed, are but few and slight. We may add that the various errors in the original, which have been multiplied in successive Editions, had become so numerous, that we cannot, after all our care, expect to have succeeded in detecting the whole; but what have escaped us on the present occasion, may fall under our eye at a future time.

Cards of Euclid; containing the Enunciations and Figures belonging to the Propositions in the first six and the eleventh Books of Euclid's Elements, usually read in the Universities. Prepared for Students in Geometry at the Universities and Schools, by the Rev. J. BRASSE, late Fellow of Trin Coll., Can.b. Pr. 5s. 6s. in a case. Third Edition.

Select Satires of Juvenal, with explanatory notes. 12mo. Pr. 5s. bds.

Tironis Thesaurus; or, A New and Improved Classical Latin and English Dictionary. By the Rev. J. W. NIBLOCK, M. A. Master of Hitchin School, Herts. Pr. 6s.

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Greek Grammar; with Notes for the use of those who have made some Progress in the Language. By R. VALPY, D.D. F.A.S. Tenth Edition. Pr. 6s. 6d. bds.

Poems, Odes, Prologues, and Epilogues, spoken on public occasions at Reading School. Second Edition. Pr. 7s.

Philostatorum Imagines et Callistrati Statuæ. Textum ad fidem Veterum librorum recensuit et commentarium adjecit Frid. Jacobs. Observationes archæologici præsertim argumenti addidit Frid. Th. Welcker. Lips. 1825. 8vo.

ΛΑΚΑΙΟΣ, ΣΑΠΦΩ, ΣΙΜΩΝΙΔΗΣ, ΣΤΡΕΣΙΟΣ, Lyrici Græci, curante Jo. Fr. Boissonade. Par. 1825. in 32°.

ΕΥΡΥΠΙΔΗΣ, Euripides, curante Jo. Fr. Boissonade, Tom. i. et ii.

Luciani Toxaris, Græce. Prolegomenis instruxit, annotationem et quæstiones adjecit C. G. Jacob. Halis. 1825. 8vo.

Mémoire sur les Tragiques Grecs, par M. Ouvaroff. St. Pétersb. 1825. 4to.

Contents of the Journal des Savans for July, 1825.

1. Supplément à l'Histoire générale des Huns, des Turcs, et des Moguls par M. Joseph Senkowski ; [M. Silvestre de Sacy.]
2. Journal of a Voyage in Asia Minor, &c. by W. M. Leake ; [M. Letronne.]
3. Tableaux historiques, extraits de Tacite, traduction nouvelle, avec le texte en regard par M. Le Tellier ; [M. Daunou.]
4. Les Lusiades, ou les Portugais, poème de Camoëns, en dix chants, traduction nouvelle avec des Notes, par J. B. Millié ; [M. Raynouard.]
5. Platonis Philebus.—Recensuit, prolegomenis et commentariis illustravit, Godofredus Stalbaum ; [M. Cousin.]
6. Histoire comparée des systèmes de philosophie, par M. Dégérando ; [M. Cousin.]
7. Literary Notices.

For August.

1. Histoire naturelle de l'espèce humaine, par J. J. Virey ; [M. Abel-Rémusat.]
2. Les Médailles Orientales tant anciennes que modernes, du cabinet de M. W. Marsden ; [M. Silvestre de Sacy.]
3. Traité élémentaire de Mineralogie, par F. S. Beudant ; [M. Chevreul.]
4. Fragmens de Ménandre et de Philémon, &c. traduits par M. Raoul Rochette ; [M. Raynouard.]
5. Histoire et Mémoires de l'Institut Royal de France, Académie des Inscriptions et Belles-Lettres, Tom. 7. [M. Daunou.]
6. Literary Notices.

September.

1. Transactions of the Royal Asiatic Society of Great Britain and Ireland ; [Rémusat.]
2. Mémoire sur quelques Papyrus écrits en Arabe et récemment découverts en Egypt ; [M. Silvestre de Sacy.]

The lithographed plates which are to accompany this Mémoire will be inserted in a future number.

3. Antient unedited monuments of Grecian Art from collections in various countries, principally in Great Britain, by James Millingen; [M. Raoul-Rochette.]
4. Fragmens d'un Cancioneiro inedit qui se trouve dans la bibliothèque du Collège Royal des nobles de Lisbonne; [M. Raynouard.]
5. Traité élémentaire de Minéralogie, par F. S. Beudant; [M. Chevreul.]
6. Literary Notices.

NEW FOREIGN INTELLIGENCE.

Biographie universelle ancienne et moderne, or an alphabetical history of the public and private life of all men who have distinguished themselves by their writings, their actions, their talents, their virtues, or their crimes. A work entirely new, edited by a society of men of learning and literature; vol. 41 and 42. (Sca-Sok) Paris, sold by L. G. Michaud, 2 vols. in 8vo. 568 and 584 pages.

De Originibus et Fatis Ecclesiæ Christianæ in Indiâ Orientali; auctore Haquin Hohlenberg. Hafniæ. 1824. in 8vo.

Annales Islamismi, sive Tabulæ synchronistico-chronologicæ khalifarum et regum Orientis et Occidentis, accedente historia Turcarum, Karamanorum, Selgiukidarum, &c. E codicibus manuscriptis Arab. Bib. Reg. Hanuiensis composuit, Latine vertit, edidit D. Janus Lassen Rasmussen. Hauniæ. 1825. in 4to.

Mineralogy. *Prodromo della Mineralogia Vesuviana*. An Introduction to the mineralogy of Mount Vesuvius, by T. Monticelli, secretary to the Royal Academy of Sciences at Naples, and M. Cavelli, with 19 plates. Naples. 1825.

Italy.

They write from Italy, that M. Angelo Mai has recently discovered considerable fragments of *Menander* and *Polybius*, and a complete book of *Diodorus Siculus*, which treats particularly of the *Phenicians*.

Germany.

Lehrbuch der kirchengeschichte. Course of Ecclesiastical history, by Gieseler Darmstadt, in 8vo. This 1st vol. conducts the history to the reign of Septimus Severus, A.D. 193.

Dictionnaire historique, or Classical Universal Biography, an entirely new work, by general Beauvais, and a society of learned men; the bibliographic part being revised by M.

Barbier. 1st delivery, [A—Bog] in octave, 196 pages; the 6 deliveries will contain 1176 pages. The price of each is, on fine paper, 5½ francs.

Asiatic Miscellanies; or a selection of critical pieces and memoirs, relative to the Sciences, Customs, History and Geography of Oriental nations, by M. Abel-Rémusat, secretary to the Asiatic Society of Paris, &c., sold by Boudet-Dupré. 1st vol. 456 pages, in 8vo. The subjects collected in this 1st vol. treat of the preaching of Christianity in the East, particularly in China; of the two religions of the Logos, and of Boudha. General grammar and philosophy of language; oriental writings; history of India; of the diplomatic relations entertained at various epochs by the Asiatic princes among themselves, or with those of Europe, &c. The 2d vol. will be confined to paleographic, philosophic and literary observations on the writings and language of the Chinese; the 3d and 4th will consist of extracts and fragments, relative to the literature, geography, and biography of the East. In an article on the life and opinions of the Chinese philosopher *Lao-tseu*, inserted in this first volume, it would appear that *Plato* had borrowed his opinions from *Lao-tseu*, who flourished when Confucius was a child, and about two centuries before *Socrates*, who taught *Plato*: we have only room to say, this is a most interesting paper, and the work has engaged the particular attention of the learned contributors to the *Journal des Savans*, who purpose giving a full and particular account of this work in one of their next numbers.

Polyglot Grammar, wherein the Hebrew, Chaldean, the Syriac, the Greek, Latin, English, French, Italian, Spanish, and German languages, are reduced to one general rule of syntax, by Samuel Barnard, pages 312. in 8vo. New York. 1825. Wilder and Campbell.

Chrestomathia Syriaca, sive S. Ephræmi selecta, cum notis criticis, philologicis, histor., et glossario locupletissimos; à Hanh et Sieffert in 8vo. Leipzig. 1825. Vogel.

The object of this work is to offer not only an assistance to academic instruction, but also to those who possess sufficient grammatical knowledge to read and understand the Syriac writings without the help of a master. Leipzig, pages 603. Aug. 1825.

M. Wolf of Copenhagen has translated into the Greenlandish language the book of *Genesis*, and the psalms of *David*, at the expence of the Copenhagen Biblical Society. *Isaiah*, and the

four Evangelists and the rest of the New Testament, have also been translated into that language.

Exposé de quelques-uns des principaux articles de la Theogonie des Brahmes; Exposition of some of the principal doctrines of the Theogony of the Bramins: containing a full description of the great sacrifice of the horse, denominated *Assua-Meda*; of the origin and of the overflowing of the *Ganges*, of the celebrated temple of *Gaya*, of the incarnations of *Vichnou*, &c., extracted and translated from the best originals written in the language of that country, by the Abbé Dubois, formerly missionary at Mysore. Paris. 1825. 8vo.

The Library of the Seraglio. Some persons interested in oriental literature, having read the article on this subject¹ procured the following information, extracted from a letter written from Constantinople, by the ex-hospodar of Walachia, to his son, the prince Costantino Carazza.

" Besides it has been generally believed, and with a considerable degree of certainty, that the Sultan Mustapha here spoken of, had been poisoned previously to his reaching the Ottoman throne; but the dose not being sufficiently strong to produce instant death, was however, sufficiently powerful to affect essentially his animal economy. It is also well known, that Scarlat, that is to say, Carlo Carazza, enjoyed at that time the unqualified favor of the Sultan, that he was the confidential physician of his highness, and during many years he devoted all his time to the cure of that prince. But the advanced age of Carlo Carazza not permitting him to give that constant and assiduous attention to his royal patient, which his disorder required, he obtained permission of the Sultan to place near him, in his stead, as far as regarded his medical functions, his son Giorgio, a young man full of zeal, knowledge, and talent, who had lately returned from Holland; where he had gone through his studies in medicine. This young doctor continuing the treatment commenced by his father, had the good fortune to restore the Sultan's health, who to reward so eminent a service appointed him chief interpreter of the Sublime-Porte, a high and distinguished office, in the exercise of which he died, at the moment when he was going to be advanced to the throne of Walachia. But the Grand-Seigneur, thinking that he had not sufficiently rewarded the family of Carazza, granted to old Carlo, the father of the deceased, the vacant place of grand interpreter, besides conferring on him the title of prince of Walachia, excusing him, by reason of his great age, which exceeded that of a hundred, from fulfilling the duties attached to that dignity. The two Carazzas mentioned above, are in fact, one the grandfather, and the other the father of prince Giovanni Carazza, ex-hospodar of Walachia.

" That Carlo and Giorgio Carazza had been desirous to avail themselves of the Sultan's ill health, in order to obtain permission to pene-

¹ Vide *Le Bulletin universel* de M. de Ferussac. Mars. 1825. No. 235. also *Classical Journal*, No. 62, p. 433.

trate into the library of the Seraglio, is a story invented at pleasure, by some traveller, according to custom; but which has not an atom of truth to support it. No Christian that ever I heard of, has ever penetrated into this library; and whatever authors more or less intitled to belief have said on this subject, ought to be consigned to the catalogue of a thousand and one anecdotes, which are composed every day and circulated, respecting a country so little known to Europeans.

"With regard to all matters relating to the interior of the Seraglio at Constantinople, those best acquainted with the subject, assert generally, that its library consists but of some religious works in Greek, Latin, and Arabic, as well as of some ancient works on medicine written in Latin, and that it contains no classical works. This opinion has been founded on the remark, that the books given as presents by divers sultans at sundry periods were all of one or the other of the two kinds before described. The Sultan Selim gave to the Patriarch of Jerusalem a bible and a psalter in Arabic. He presented similar presents, and always religious works to divers European ambassadors and ministers. Whilst we assert this, we must not forget to except General Sebastiani, who having obtained permission to make researches in the library of the Seraglio, received as a gift a Geography of Ptolemy in perfect preservation, containing a map drawn, and a manuscript of the Old and the New Testament on parchment, which, according to an inscription which it contains, is dated in the reign of the Emperor Marciano.

"This is all I can say with truth, respecting the library of the Seraglio: I repeat, that all the wonderful things related by credulous travellers on this subject, ought to be rejected. Credulous travellers ignorant of the local language, and sojourning but a few days in a country where all is new to them, are reduced to the necessity of repeating every idle tale that is reported to them."

. *Tausend und eine Nacht*. A Thousand and one Nights, Arabic text, after a manuscript at Tunis, with the explanation of such words as are not in the dictionaries, published by Dr. Max. Habicht. Breslaw. 1824.

Besides the Arabic text which is from a manuscript tolerably correct and complete, the author gives the various readings of an Arabic manuscript of this work at Berlin.

Baths of Pompeii. There have been discovered by researches at Pompeii, baths remarkably elegant. They have found also entire halls with arched roofs variously ornamented, and a bath of white marble, that will contain 20 individuals: there have likewise been found, in a chamber, two sofas of bronze and a large vase of the same metal; and under ground has been discovered 500 lamps.

Antiquities of the town of Nyon in Switzerland. It is well known, that the little town of Nyon, in the canton of Vaud, four leagues from Lausanne, is very ancient, and that the Romans there founded a colony, which they called *Colonia equestris*. In and about this town have been discovered various

remains of ancient monuments ; which gives reason to suppose, that others will soon be discovered ; several inscriptions have been saved from destruction by some citizens of Geneva, who have bought them ; so that since a museum has been established in the Pays de Vaud, the new discoveries are diligently watched. This country contains treasures of antiquity very slightly buried, which are every day dug up by people ignorant of their value. It is thus that *Moudon* (the *Mindunum* of the Romans) ; *Avenche* (the ancient *Aventicum*) ; *Aubonne* (the ancient *Alpona*) ; *Villeneuve* (the ancient *Pemilorus*) ; *Aigle* (the ancient *Alca*) ; and *Orbe* (the ancient *Urba*) ; present numerous objects, calculated to throw much light on the ancient history of Helvetia, when under the Roman government.

Der Heilige Johannes Chrysostomus und die Kirche, besonders des Orients, in dessen Zeitalter. On St. John Chrysostom and the Church, particularly that of the East, such as it was in his time, by A. Neander. 1 vol. 8vo. Berlin.

This well written, judicious, and very interesting work contains a rich harvest of instruction : the first part treats of the education of St. Chrysostom until his entry into episcopal orders, the second of his life and actions, from that period until the end of his career. There are dispersed throughout the work numerous quotations from Libanius, St. Jerome, St. Augustin, and others ; the reflections on the ancient church, compared with that of the present day, are profound and luminous, and they establish between the 4th and 19th century a remarkable similitude. Dr. Neander is also author of several celebrated works : his History of the Emperor Julian is a monument of knowledge and erudition.

Tableau Généalogique des 73 Sects de l'Islam, par M. Hammer.

We have hitherto but very few documents on the various sects and heresies of Islamism, and the best of those we possess are inexact, as well as incomplete. This subject is now fully discussed in a work recently published at Constantinople, entitled the Commentary of *Djordjani on the Mewakif*, i. e. the *Metaphysics of Addad Eddine el Idji*.

An Account of a Persian dictionary and grammar, published under the direction of the king of Oude, entitled *Ferhinghi Re-*
7 vols. folio.

Scholars and Orientalists will find in this work some omissions, but many useful elucidations, and the explanation

of many words and things which they would seek in vain elsewhere.

A Latin translation of the Greek Chronicle of *Eusebius* has been discovered and presented to the Société de Géographie at Paris.

The principles of the Christian faith translated into Chinese.

Mohammedanische Liturgie; Muhamedan Liturgy; entitled *Durable Satisfaction*, serving to explain the happiness of the faithful in regard to prayer. Constantinople, year of the Hejra, 1239. (1823.) 4to. 278 pp. at the printing press of Skutari, under the direction of El Hadge Ibrahim Saib.

Sheik Ibrahim ben Muhamed, of Aleppo, (who died in 1549), is the author of the above work, which bears a high reputation among Mussulmen, and is called, *Ghinijetol—Mutemelli-scherkat Minijetil-musselli*. It is the commentary on *Minijetil-musselli*, by the celebrated *Sheik Seed-eddin Ashghari*, a work which treats on the duties of prayer. It is divided into four parts, and gives the names in Arabic of the various daily prayers; viz. the prayer at break of day, morning, at half past one, at four o'clock, at sun set, and at night. It gives full directions respecting the necessary ablutions with water or sand, of the various prostrations, genuflexions and sittings during prayer; prayers for Friday, for the dead, prayer of the consecration: another part of the work treats of the *Mesdshid*, which the Persians call Meskit, the Spaniards Mesquita, the Germans Moschée, the French Mosquée, and the English *Mosque*. The work concludes with several controversies.

An Account of some Papyrus, containing Arabic inscriptions, recently discovered in Egypt. The celebrated Orientalist, the Baron Silvestre de Sacy, has read a memoir on these writings or inscriptions, to the Royal Academy of inscriptions and belles-lettres, in the month of June last, by which it appears, that he has decyphered and explained these writings, and has made, through them, an important historical discovery, whereby it appears incontrovertibly that the formation of the Arabic letters denominated *Neskhî* was used in Egypt, about three centuries previous to the period ascribed to them by the Arabian historians, that is to say, in the 33d year of the Hejra and not about the year 330 of the Hejra; the invention or introduction of which letters had been ascribed to *Ebn-Mokla*, about the beginning of the fourth century of the Hejra; for the inscriptions

brought to light by the learned Baron, *which are in the Neskhi character, bear date in the month Shouel in the 33d year of the Hejra, شوال سنة ثلاث وثلاثين*¹

IN THE PRESS.

There is now in the Press a new edition of Bishop Andrews's "*Preces Privatæ Quotidianæ*." First published in 1675, in Greek and Latin.

The Sixteenth and last Volume of the new edition of the "*Théâtre complet des Grecs*," by M. Raoul-Rochette, is on the eve of publication.

Disquisitions upon the Painted Greek Vases, and their probable connexion with the shows of the Eleusinian and other Mysteries, by James Christie, a Member of the Society of Dilettanti, will soon appear.

The Fundamental words of the Greek Language, adapted to the Memory of the Student by means of Derivations and Derivatives, Striking Contexts, and other Associations. By F. Valpy, A.M. Trin. Coll. Camb. 8vo. Pr. 10s. 6d.

Shortly will be published, *Sephora*, a Hebrew Tale, descriptive of the country of Palestine, and of the Manners and Customs of the ancient Israelites, in 2 vols. post 8vo.

A Comparative View of Christianity, and all the other forms of Religion which have existed, particularly in regard to its moral tendency. By William Lawrence Brown, D.D., Principal of Marischall College, Aberdeen, &c. &c. 2 vols. 8vo.

Peter Steel, A.M. is preparing for publication, a Greek Vocabulary, with Exercises, intended for the use of the junior pupils.

The Modern Greek Grammar of Julius David, formerly one of the Professors in the Greek College of Scio; translated from the Original French, by the Rev. George Winnock, A.B. of Magdalen Hall, Oxford, Chaplain to the Forces in the Ionian Islands.

Epigrammata e Purioribus Græcæ Anthologiæ Fontibus hausit; Annotationibus Jacobsii De Bosch et aliorum instruxit: suas subinde Notulas et Tabulam Scriptorum Chronologicam adjunxit Joannes Edwards, A.M. 8vo.

¹ Vide *Journal des Savans*, August, 1835.

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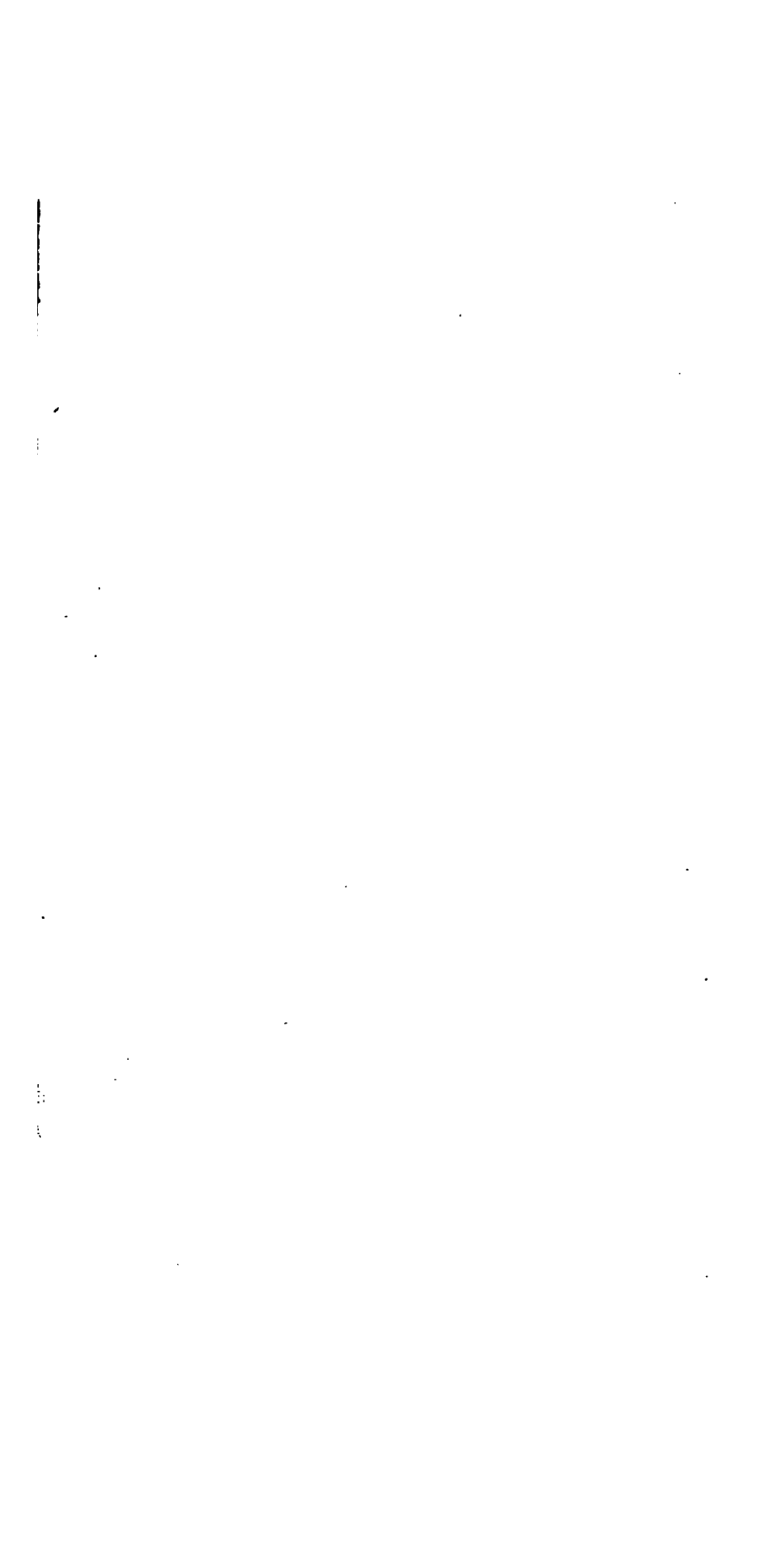
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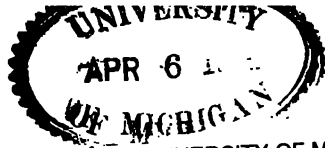
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ON February the First, will be published Part I. of a Catalogue of Old Books for 1826, comprising various Collections recently purchased in Spain, Italy, France, Germany and Holland; combining a variety of Books of extreme rarity, utility and curiosity; numerous specimens of early printing, among which are Lexicons, Grammars, Bibles, Works with Copper and Wood Engravings that have hitherto escaped the researches of Bibliographers, a few early Books printed on Vellum, some rich illuminated Missals, valuable historical Works in various languages, including many on Northern Literature; a good collection of learned Works and Classics, editiones principes, &c. &c. remarkable fine copies of *Cæsar a. Clarke*, the largest paper; *Menenski Lexicon Arabico-Persico Turcarum*, the largest paper, of which only two copies were printed, the other being in the Imperial Library at Vienna; *Voyages Pittoresques en France, Switzerland, Istria et Dalmatia*, with the Engravings in three different states, viz., etchings, proofs before the letter, and prints; fine copies of works from the Aldine and Elzevir presses, and a fine collection of Works in the English language.

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